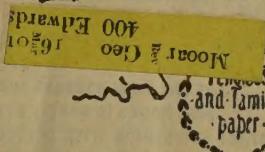


San Francisco, October 4, 1900

THE PACIFIC



Volume XLIX

Number 40

Drinking in the Sunbeams.

WHEN the sunbeams fall upon a mirror, it flashes in the light, just because they do not enter its cold surface. It is a mirror, because it does not drink them up, but flings them back. The contrary is the case with these sentient mirrors of our spirits. In them the light must first sink in before it can ray out. They must first be filled with the glory before the glory can steam forth. They are not so much like a reflecting surface as like a bar of iron, which needs to be heated right down to its obstinate black core before its outer skin glows with the whiteness of a heat that is too hot to sparkle. The sunshine must fall on us, not as it does on some lonely hillside, lighting up the gray stones with a passing gleam that changes nothing, and fades away, leaving the solitude to its sadness; but as it does on some cloud, cradled near its setting, which it drenches and saturates with fire till its cold heart burns, and all its wreaths of vapor are brightness palpable, glorified by the light which lives amidst its mists. So must we have the glory sunk into us before it can be reflected from us.—*Alexander Maclaren.*

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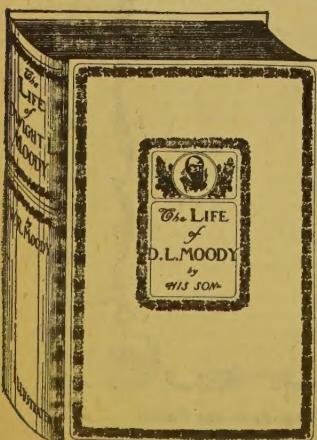
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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

"First pure, then peaceable . . . without partiality and without hypocrisy"

W. W. FERRIER, Editor.

San Francisco, Cal.

Thursday, October 4, 1900

Lif...

Forenoon and afternoon and night—forenoon
And afternoon and night—forenoon—what!
The empty song repeats itself. No more?
Yea, that is life. Make this forenoon sublime,
This afternoon a psalm, this night a prayer,
And time is conquered, and thy crown is won.

—E. R. Sill.

The editor of The Pacific has had pleasure in attending the Association meetings of Washington and Oregon. Both were excellent meetings, an inspiration to all in attendance. But, as usual, the church entertaining the Association failed to derive the benefit which such meetings ought to give to the church in the town or city in which they are held. Some of the members of the local churches were too much burdened in giving entertainment to the delegates in attendance. Others were occupied with business affairs, and the absence in general of all such was very apparent. The Sunday morning after the meeting in Seattle the pastor of Plymouth church—the church entertaining the Washington Association—expressed the disappointment which had been his when his people failed in availing themselves of the privileges which had been afforded them in the coming of the Association to that city. Pastors everywhere should begin to bring their people to a knowledge of the fact that Association meetings are intended, not for the feeding of the physical man, but for his mental and spiritual upbuilding. The pastor at The Dalles, Oregon, where the Association for that state is to meet next year, says that he will begin early, to inculcate these truths, and will strive in every way to have his church derive the full benefit to be derived from such meetings.

For several years some of the Congregational people of Washington have been advocating a division of the state into two home missionary districts, with two superintendents. The sentiment in favor of division has not grown, however. When the question came up for consideration at the recent meeting of the

State Association several of the persons who previously had supported it withdrew their advocacy and the question was laid upon the table with but little protest. We are of the opinion that it will be some time before it is agitated again. We believe that the Congregational interests in Washington will be better served by one Association and one superintendent. The annual meetings may not be as well attended as they would be if there were two, but there will be a unity of effort that could not otherwise be. And one large Association will exert a greater influence in the state than two small ones. The larger fellowship is also more potent among ourselves than the smaller.

One of the most inspiring addresses that it has been our privilege to hear this year was given by the Rev. Dr. Geo. R. Wallace at the meeting of the Association of Washington in Seattle week before last. That address will appear in The Pacific next week. This week we give the admirable paper read by the Rev. Austin Rice of Walla Walla, on "Tests for Applicants for Church Membership." Two excellent papers read at the meeting of the Oregon Association will appear soon. One was by the Rev. J. J. Staub, entitled "How to Organize a Church for Efficient Work." The other, by the Rev. D. V. Poling, on "Church Music."

Mention was made in The Pacific last week of a series of Sunday evening addresses to be given by the Rev. A. W. Ackerman, pastor of the First Congregational church of Portland. The one first given is published in our columns this week. We have read it with much interest, and believe that all the readers of The Pacific will feel that we have done them a favor in giving them an opportunity to peruse it. Once a month Mr. Ackerman will give one of these addresses in his church at Portland, and many of them, perhaps all, will be printed in The Pacific.

A Light to Lighten the Gentiles.

"And the glory of thy people Israel." Faithful Jews are everywhere "afflicting their souls" and observing their great "Day of Atonement," while these words are written. It stands alone among their sacred days, the only fast day, prescribed for all, and binding upon all. Feast days they had in abundance. Every Sabbath indeed was a day of rest and enjoyment, for their religion was not sad-toned or gloomy; it was pre-eminently bright and cheery. "Rejoice in the Lord and be glad, O ye righteous, and shout for joy all ye that are upright in heart," might be taken as the running motto over all their homes and places of worship. For fast days, too, due provision was made. But not as of necessity, not as applicable to all, not as their feast days were arranged for. The yearly Day of Atonement had no rivals. Its date and its authorized explanation alike are of utmost significance. It occurs at the beginning of the Jewish New Year, ten days after the festivities which usher it in. Its intent also is to set forth the essential facts upon which man's—any man's—redeemed life rests. There is in it nothing merely local or temporary. In form, it is true, it was adapted to that nation and to the times in which it was given. But its significance has been wholly unaffected by the ages. With the Passover it was different. In that was commemorated the deliverance of Israel's first born from the death which invaded every Egyptian household. Only by subsequent adaptation did it set forth the Lamb of God and safety through his sacrificial blood. The Day of Atonement, on the other hand, testified, from the beginning, to sin and sin's remedy. It witnessed to these great facts as essential truths and not as legal fictions. The essential features of both were as truly, if not as impressively, present here as in the later sacrifice of the Cross. Let one read over the ritual prescribed for that day, in the Book of Leviticus, and these characteristics will be evident.

What an impressive scene must that have been, when, on the morning of the appointed day, the High Priest, noblest, and presumably purest of the tribes—first bathing himself from head to foot and clothing himself in unadorned white garment—offered up a bullock in sacrifice, confessing over it his own sins and

the sins of his household, with a plea for mercy; then, taking in one hand its blood, and in the other a censor of burning incense, symbol of acceptable prayer, passing into the most holy place. Then while the people prayed without he sprinkled the blood upon the mercy seat and pleaded for forgiveness and peace.

Thence returning, he took one of the two goats tied at the door of the tabernacle, and offered that in like manner for the sins of the people. Could any one witnessing that ritual doubt the fact of sin, the depth of its strain, or its universal reach? A bullock for the priest, a goat for the entire nation beside! What did it mean? What, but this—that "all have sinned and come short of the glory of God"; that rank or official station, so far from instigating offences, does but aggravate the condemnation and make larger demands upon the grace that saves.

Quite as significant of the great facts involved in human salvation must have been the treatment of the second goat, the repeated confession over its head of sin, and the plea for its acceptance as the sinner's substitute. Would not the early Jews see, though dimly, ever as we have been taught to see, in this second goat, a reappearance of the one which had surrendered its life, restored thus in symbol from death, and as such, laden with the sins of the worshipping people, and bearing them away, out of sight forever, never again to confront the penitent with condemning power.

That had been a day of sadness, shot through, though it was, with rays of hope; but its close must have been one of jubilant gladness for the people cleansed and consciously restored to favor, and thus prepared to meet with cheerful hearts whatever the coming year might have in store for them. With sins confessed, expiated and forgiven, why should they not rest in hope and go forward with cheerful courage?

So the ritual has come down through the ages, carrying peace and comfort in its train; unchanged, except in outward form and spirituality, as we have received it. How can a man with this before him think slightly of sin, or trust to any advantages of birth or station for immunity in sin? Sin is the same. Sin's ill dessert and penalty are the same. Sin's

objective as well as subjective atonement are the same, and sin's full and blissful redemption, too, are now the same as then. The great day of atonement is our heritage as truly as that of the children of Israel. It stands a lighthouse on our horizon, too, and brightens all the way along which salvation has come down to us Gentiles. We see in it all that our Jewish brethren see—and more. What was dim to them is clear to us; and the yearly atonement is merged into the one which avails for all time and for every penitent believer. Its work is by no means complete. It is as needful for these times, notwithstanding our scientific progress, as ever it was for those simpler years, when bullock and goat set forth the everlasting truth of the Godward as well as the manward side of atonement; of the need and the reach of Christ's sacrificial life and offering.

We join our hands with those of the Hebrew faith. We join with them in spirit in their yearly celebrations. We pray that they—and we, too—may see in this divinely given ordinance not less, but more than they have been wont to see. And we renewedly take heart as we stand beyond this great object lesson of sin and salvation—

My faith would lay her hand
On that dear head of thine,
While like a penitent I stand
And here confess my sin,
Believing we rejoice
To see the curse run over.
We bless the Lamb with chapel voice
And sing His bleeding love.

The Visit to Oregon and Washington.

The editorial visit to Oregon and Washington resulted in the placing of forty-six new names on our subscription list and in the securing of promises on the part of several pastors to present soon to their people the claims and the importance of the Pacific coast Congregational paper. Everywhere there were words of commendation for The Pacific as the only paper meeting the needs of our Coast Congregationalism. It was encouraging to hear from several persons who subscribed for the paper last year that they had found it of so great interest and value that they must give it lasting place in their homes. This was especially encouraging because of the fact that some of these persons had been persuaded

only with difficulty to become subscribers.

The experiences of this trip convince us that a presentation in our Oregon and Washington churches of the interests of the paper would result in adding many names to the subscription list. Of course there will always be found some who will continue to live in enjoyment of the blessings of the Pacific Coast region without a sense of responsibility as to the institutions and interests helping to make the Coast what it is today, and without which it cannot do what it ought to do in the future for the upbuilding of the Kingdom.

Notwithstanding the fact that the wisdom of our Pacific Coast Congregational fathers led to the founding of The Pacific nearly half a century ago, and notwithstanding the fact that the consensus of opinions among leading Congregationalists during all the years since then has been that it is indispensable to our church interests, there are found not a few members of our churches who have failed thus far to give it any support. Many of these people are from the East. They have become attached to Eastern papers. They are in our churches, enjoying the privileges of our fellowship without thought, perhaps, that one of the interests which have helped to make those churches what they are today is struggling to do its work, its influence for good greatly weakened because it finds entrance to too few of the Congregational homes in the territory which it aims to serve. These people need information. This would win some, but not all. There is an *ought* in this matter which we wish could be brought home to every Pacific Coast Congregationalist. Said a Seattle lady to the writer, during the meeting of the Association: "Since you spoke to me concerning The Pacific, yesterday, I have seen you three times at a distance, and every time has come the thought, 'I ought to subscribe for The Pacific. I must hearken to the voice. Here is the subscription, place my name on your list.'"

There are at least a thousand other Congregationalists on the Pacific Coast who will not be doing what they can do for Congregationalism and the church kingdom until they recognize the *ought* in this matter of the church paper. We shall not be angry with them if they do not see it, but the mystery of their not seeing it will forever remain.

"OF Whom the World Was Not Worthy."

Some weeks since we published the names of the martyred missionaries of the A. B. C. F. M. who met death at Pao-ting-fui. Now, from the Shensi province, comes the intelligence that that entire mission has been wiped out. The ten adults stationed there and their three children are a part of the price of China's redemption. These are the names of those who have thus contributed to "fill up that which remains behind of the sufferings of Christ":

Atwater, Rev. Ernest R. and Mrs. Elizabeth (Graham). Mr. Atwater was born in 1865 in Oberlin, O. He graduated from Oberlin College in 1887, from Oberlin Seminary 1892. Embarked for the mission August, 1892. Mrs. Atwater was Miss Elizabeth Graham, born in Newry, Ireland, in 1870. She was a student of the Royal University of Ireland and taught school in London, England, and in Weston-Super-Mare, near Bristol, England.

Bird, Susan Rowena, was born in 1865 in Sandoval, Ill. She studied in Oberlin College and embarked for the mission from San Francisco, 1890.

Clapp, Rev. Dwight H. and Mrs. Mary J. (Rowland). Mr. Clapp was born in 1841 in Middlefield, O. He graduated from Oberlin College in 1879 and from Oberlin Seminary in 1884. He embarked for the mission field in September, 1884. Mrs. Clapp was born in 1845 in Clarksfield, O. She studied at Lake Erie Seminary, Painesville, O.

Davis, Rev. Francis W., was born in 1857 in Sparta, Wis. He graduated from Oberlin College in 1889, and embarked for the mission field in September of the same year. He visited the United States in 1897 and returned to the mission field, leaving Mrs. Davis in this country, October, 1899.

Patridge, Mary Louise, was born in 1865 in Stockholm, N. Y. She studied at Mt. Holyoke College and Oberlin College and embarked for the mission in 1893.

Price, Rev. Charles W. and Mrs. Eva J. (Keasey). Mr. Price was born in 1847 in Richland, Ind. He studied three years at Oberlin College, graduated from Oberlin Seminary in 1889, and embarked that same year for the mission field. Mrs. Price was born in 1855 in Constantine, Mich. She studied at Oberlin College and married at Altoona, Ia., 1873.

Williams, Rev. George L., was born in 1858 in Southington, Ct. He graduated from Oberlin College, 1888, from Oberlin Seminary, 1891. He embarked with his wife for the mission field July, 1891. Mrs. Williams returned last year and is now in this country with her three children.

Of these, Mr. and Mrs. Price and Mr. and Mrs. Atwater, with their children, together with Danish and British missionaries, were murdered on their way to the coast, whither they were traveling under Chinese escort. These were from the Fencho-fu station. The others, whose location was at Taiku, about forty miles distant, had not left their post and were slain there. Consul Goodnow of Shanghai is reported as estimating the total probable loss of Protestant missionaries, British and American, up to date, as ninety-three; seventy others, stationed in Shansi and Chili provinces, are as yet unaccounted for. But later intelligence adds to the number of the martyrs. What a glorious harvest is yet to be reaped in those blood-stained fields, where so much of God's precious seed is being sown!

There is another inspiring thought which springs up as we read of these tragedies. Few of us probably have ever realized how largely China has been planted with these light-bearing stations. We had not thought there were so many, until this muster of the martyrs reveals it. We had not begun to realize the amount of preparatory work which has been done throughout that empire. But when this outbreak of insanity has passed, whatever the political changes, we may be very sure that God's harvest will begin to be reaped. The outlook is not discouraging, but full of brightest hope. Do we not recall the words of Christ to his disciples when fortelling the general convulsions and upheavals, the persecutions and distresses which should attend upon the downfall of Jerusalem? They are every whit as applicable to China as to Judea, to the Boxer uprising as to the armies mustered under the Roman Eagles, to the Christian cause of the twentieth century as of the first. "When these things begin to come to pass, look up, and lift up your heads because your redemption draweth nigh."

There is no tree more fruitful than the cross planted in the heart.

How Christ, Lifted Up, Draws Men to Himself.

The two volumes of missionary history, "Pioneering on the Congo," recently published, are full of stirring incident, setting forth faith's trial and its abundant reward. One incident may be culled from the story for its varied suggestiveness. Rev. Henry Richards was stationed at Banza Mantaka, one of the outposts of work upon the Congo, beyond which lay the land of darkness and mystery. Here, surrounded by the "untutored savages," he sought to impress upon them the follies of heathenism and the sanctions of the law of righteousness. They listened, but continued on their way, unmoved alike by denunciation and by plea. For six years he toiled thus without visible results. Not one heart was drawn into the better life. At last he became convinced that somehow or other his method must be wrong, else why was the gospel message so ineffective. So he gave himself up to searchings of his own heart, to prayer, and to renewed study of the Word, with special reference to apostolic methods of preaching. One point of difference between them and himself was gradually borne in upon his heart. He was an iconoclast; theirs was the gospel of a Person. He preached ethics; they declared Christ crucified, able to save unto the uttermost whoever comes to God through him. At once his style of address was changed. Not less of righteousness, but more of Christ became his theme. Simultaneously, with this, the indifference of the people was broken up. Preaching to them began to seem like business.

He went further. Aided by an interpreter he began the translation of the gospel by Luke and to test its teachings in application to his own daily life. For a time the effort to put the Sermon on the Mount into practise was disheartening rather than otherwise. The selfish natives presumed upon the kindness of the man who interpreted so literally the injunction against turning away from those who would borrow from him. And under this regime the good missionary was like to lose all his material possessions. But still he kept on, penetrating deeper and deeper into the heart of Christ, and filling his acts with more of his Spirit.

The natural result followed. Spirit conquered flesh. Interest in his words grew apace. Impositions on his goodness became less frequent. And then, upon the hearts thus prepared, the Spirit descended, the blessing was poured out, Pentecost was repeated and hundreds were converted.

The story has been sketched because it seems to have a wider application than to the natives of the Dark Continent. For it was not African nature, but human nature to which the growing Christlikeness of the missionary appealed. And it suggests to those who, here in California, are looking for the consolation of Israel, "whether the longed-for revival, toward which our eyes are turned, does not wait for such a fresh infusion of the mind of the preacher with the Mind of Christ and such an absorption of every power in knowing Christ and preaching Christ.

The Chinese Puzzle.

BY REV. HENRY KINGMAN.

Formerly of the North China College, Tungcho,
Peking.

Seldom has so complicated a situation been submitted to foreign powers for adjustment as in the present bewildering entanglement in China. Perhaps no man living could suggest with confidence a satisfactory and practical solution of the problem just at this juncture. The satisfactory solutions are not practicable, and the practicable solutions are anything but satisfactory. But as the problem will not be settled just at present, in spite of the fact that the date of our presidential election occurs only six weeks hence, this perplexity is not so serious as it would be were the United States and Russia actually going to force a premature and fictitious settlement at this early stage. Circumstances, fortunately, will not allow this, even were Russia as sincere as our own Government. The final curtain has not yet fallen; the scenes are only being shifted. And what the next act will be, he is a clever man who can predict.

Nevertheless, after all is said, the situation is not as complicated as many would have us believe. If it were, it would be ill for both East and West indeed; for only anarchy and confusion could be the outcome of the conflict of the two civilizations. Although even yet continually brought in question by the press, certain phases of the question are now clear beyond peradventure, and several of these are here set down.

The present outbreak is not a national uprising against foreigners. It is against for-

eigners, but it is in no wise national. It is not an "uprising of an outraged people." It is not as though we were facing "five hundred million Chinese united in a common hatred for the intruder. The vast majority of the Chinese have neither part nor lot in this matter, not even to the extent of being in sympathy with the Boxers or their Imperial Mistress. Had either Great Britain or the United States desired to do so, it would have been possible in Southern and Central China to raise a native army far larger than that of the Boxers, to go to their suppression and to the rescue of their rightful Emperor. From not a few Chinese sources came the request for this very thing, though the suggestion was of course wildly impracticable.

Even in North China the Chinese, far more than the foreigners, have suffered from the Boxers' depredations. In every land orderly citizens fear a mob. Its tender mercies are cruel and the wealthy are its prey. In no country is this more true than in China. The merchants of Tientsin were half beggared by the Boxers before the first foreign shells fell in the native city. The whole Boxer fraternity, apart from the Imperial troops, is only a worthless and destructive mob, manipulated by the worthless Empress Dowager for the purpose of her crusade against reform and the reform spirit, whether in the Emperor and his advisers, or in the pestilent "outlanders" from whom the reform spirit has come and in whom it is incarnate.

Were the war to become one for the preservation of the integrity of the empire, all China would be against us. But so long as it is an effort on the part of a Manchu clique to destroy reform and maintain its own corrupt tyranny for a further season, intelligent Chinese everywhere are willing to see China preserved for the Chinese—and rescued from the Empress Dowager and her Boxers—even by foreign arms. We are not fighting China, nor the Chinese as a people; but a usurper of the dragon throne and her willing tools. Her encouragement and countenance is sufficient to account for uprisings of lawless mobs, even in the south, against missionaries—the only accessible foreigners; but such sporadic outbreaks in otherwise peaceable districts are no indication of the settled attitude and purpose of the people.

Much breath has been wasted in endeavoring to explain why anti-foreign feeling has so increased of recent years as to produce this unprecedented outbreak. As a matter of fact, there is probably no more hatred of foreigners today than there was a hundred years ago; among intelligent Chinese, official or otherwise, there is far less. There have been several occasions in the present century when the Chinese people have been under greater provo-

cation than any that they have suffered during these last two years. And many times during the century there have been, in one province or another, incipient revolts against the presence of foreigners and of converts to foreign religions.

Not one of these revolts but would have grown into huge dimensions, like the Boxer revolt, had it been allowed to spread and grow unchecked, and grow wealthy with plunder without interference. But in every case it was an incipient outbreak only. The central government saw the folly of allowing it to continue and stamped it out, more or less willingly, at the demands of our ministers in Peking. Within ten years there have been at least three such concerted movements—one in Fukien, one in Szuchuan, and one in the Yangtse provinces. Each was suppressed, after various killings and lootings and burnings, just as were its innumerable predecessors. Most governments have wisdom enough to discern the difference between policy and suicide, and so, in the past, these outbreaks of anti-foreign hatred have run but a brief inglorious course.

But at last we have, these last two years, a government from which the intelligent and capable Chinese element has been steadily and, in the end, almost completely eliminated. By beheading, exiling, degrading, or otherwise silencing, almost every well-informed and capable adviser of her immediate entourage, she has become fatuous enough and desperate enough to depart from the uniform policy of the Peking governments of the past. When, eighteen months ago, disorderly elements in Shantung began the usual program of looting and pillaging native Christians, and harrying them from their homes, she allowed no interference. When, uninterrupted, the marauders grew in number and took on open organization, and proclaimed their anti-foreign purpose, non-interference changed to secret but substantial encouragement. Flames in standing grain are apt to spread if encouraged, and these flames grew in extent and volume and intensity for a full round year, in the open sight of every man who cared to look, before they broke out in the great conflagration of last June.

The present uprising in China is not then a measure of the rapid growth of anti-foreign feeling in recent years, but a measure of the extent to which desperate ignorance and malignant hatred have overthrown the reason of the Empress Dowager and her Manchu advisers.

There are causes enough for dislike of Occidental civilization and fear of European aggression on the part of large numbers of the Chinese. The best and the worst of our modern civilization alike have helped to bring this

[Continued on page 29.]

Ambrose.

MUSIC AS A WAR-CRY.

By Rev. H. W. Hickman.

As there were seven wonders in the ancient world so are there seven wonders of modern Milan. Every visitor sees the cathedral, whose statues, numberless as the stars, are "concealed by their own shadows." Ernest Renan, to whom sight-seeing was a bore, gazed on its amazing architecture and concluded that when Christianity had had its day the people would still seek the courts of this sanctuary whose coolness was a grateful relief from the hot Italian sun outside. If the traveler has a taste for art, or thinks he has, he will find the church of St. Morizio, noted for its pictures of the school of Luini, or the Brera Art Gallery, and will not miss the greatest of all works of art, da Vinci's "Last Supper" which is dropping into oblivion scale by scale. If he is an antiquarian he will visit St. Eustorgio, the shrine of the relics of the Wise Men, or the Ambrosian Library to view musty, time-worn manuscripts and coins that speak of a far-off civilization. But if he is a lover of men he will linger in the church of St. Ambrogio, which is the memorial of the city's noblest and greatest character.

As you enter the door your guide calls attention to the panels of cypress made from the ancient city gates where Ambrose met the emperor and reproved him for his sin. Walking up the main aisle you tread where Ambrose and Augustine advanced to the altar singing the *Te Deum*, some have said for the first time it was ever sung in history; where kings walked in state to receive the Iron Crown, emblem of the dominion of Italy, made of gold, but getting its name from the circle of iron resting amid the jewels, said to have been made from one of the nails from the cross of Christ. You will be told that the great altar stands on the very spot where the kings stood for their coronation and where the greatest of church fathers, Augustine, was baptized by Ambrose, who is counted as one of the four great fathers of the church. And so that spot is remarkable, for it was the beginning of an influence, which, for fifteen centuries, has been felt "with few exceptions by every child born of Christian parents in Western Europe or in America."

And then you would be interested in examining the altar. On the front in gold and gems are scenes from the life of Jesus, on the sides in silver-gilt are angels, archangels, and medallions of holy men of Milan, on the back in silver-gilt, as being below the Master and not above the angels, are twelve scenes from the life of Ambrose. A baby is sleeping in a cradle with honey bees issuing from his mouth and swarming about his head—innoc-

cence cradled in beauty, with bees storing sweetness for the eloquence of his later years, a fair and promising beginning.

The boy's family was noble, rich and good. The family name had been honored by state officials and glorified by martyrs. His father was governor of Spain, Briton and Gaul. His mother was a talented woman who taught her children the fear of God and the love of Christ. When the boy was thirteen the father died, the family went to Rome, the sister entered a convent, Ambrose plunged into the mysteries of Roman law, as the years passed developed skill in legal matters, caught the significance of current events, made a reputation for himself, kept the family name clean and lifted it a notch higher. At thirty the Praetorian Prefect made him governor of two provinces with instructions to "go and act, not as a judge, but as a bishop," and the people loved him and called him "Father." The second panel on the back of the altar records the fact. When the bishop of Milan died the people gathered to choose a successor. There had been great confusion and strife in the city and the young governor rose to address the people urging them to lay aside their contentions and select their future leader in Christian meekness. As he finished a child cried, "Ambrose is bishop," or something that the excited throng thought was that, and looking upon it as a miraculous suggestion, they unanimously elected the governor to the sacred office. But there were difficulties. He was not even a catechumen, had never been baptized, received the election with dismay and fled from the city. But three panels on the back of the altar illustrate his election, his baptism, his ordination, and the rest are full of visions and inspirations which were the pious delight of that age.

Now the acts of Ambrose as Bishop of Milan have gone into the history of the development of European and American civilization and have greatly affected the life of today in both church and state. If he acted as a Bishop when he was judge, he acted as a judge when he became bishop. His early studies and experiences made a statesman of him. He saw that the Roman state was hastening toward dissolution and he determined to build the ark that was to save the faithful. Like Jeremiah of old he had to pull down that he might build.

It was a hurly-burly world into which he had come with his honey-bee native endowment. He was born in the year that Constantine the Great died. He spent his boyhood in the midst of civil war, going to Rome in the year that the war ceased. He attained his majority in the year that Julian the Apostate seized the purple. Then followed two years of persecution as Julian forced the ancient pagan worship into its old-time place, then one year

in which Jovian compelled the pagans to shave their beards and show respect to Christianity and Christians were compelled to tolerate the heathen worship in the empire. Valentinian pursued the policy of Jovian, but Gratian made a clean sweep; he allowed the statue of Jupiter to remain and changed its name to "the Jew Peter," and the faithful have repeatedly kissed off the great toe of the heathen god, supposing it to be the statue of the outspoken Fisherman; but the statue and altar of Victory were removed from the senate house and it was Ambrose who dealt the last blow to the lingering paganism in Rome by defeating the attempt to replace these heathen symbols. He appealed to three successive emperors with arguments that were unanswerable for that time. The majority of the senators were Christians, should the altar be replaced these Christians would be compelled to take the oath at a heathen altar; a Christian man could not contribute to the cost of heathen sacrifices, the emperor was a Christian and must support the altar if it was replaced; should he do this then he must not come to the Christian church, or if he came, he would either find no priest there or one who would withstand him.

Ambrose might be called the repressor of emperors. When Valentinian became severe in his rule the bishop remonstrated with him and the emperor said, "If I have offended, prescribe for me the remedies which the law of God requires." Theodosius one day pressed into the chancel where only the priests might come and at the rebuke of Ambrose he retired. Because an imperial officer was killed in a riot in Thessalonica, Theodosius ordered that the inhabitants should be massacred. Seven thousand were butchered without mercy.

Ambrose refused to administer the sacrament to an emperor with such bloody hands. Theodosius referred to David who had been guilty of both adultery and murder. "You have imitated David in his guilt; go imitate him in his repentance," replied the bishop. After submitting to eight months penance the emperor was absolved on the condition that thirty days must intervene between a sentence of death and the execution. On another occasion when a Christian bishop had excited his people to burn a synagogue Theodosius ordered the Christians to rebuild it. Ambrose remonstrated, showing that while many churches had been burned by the Jews they had never rebuilt them. The emperor would not listen. The next time he came to church Ambrose preached. As he came down from the pulpit he was met by the emperor, who said, "You meant me." The bishop answered, "I dealt with matters intended for your bene-

fit." The emperor advanced to the altar, but the bishop refused to officiate until Theodosius had promised to amend the edict. Once by his unaided influence Ambrose saved Italy from invasion. On a second occasion, failing to prevent it, he remained in the city, melting the plate of the church to relieve the distress of the sufferers. With Eugenius, the usurper, he would have nothing to do, but when Eugenius had been conquered, the bishop secured the pardon of those who had supported him. And so he fought and labored for uprightness and humanity.

He lived at a time when it was necessary for a man to know his own mind and to stand firmly to his convictions. When it was (or is) the time that this was not necessary? And yet, let Ambrose come into our modern life and he would be called a fighter, a bigot, because he knew that he knew what was right, and emperors had no terror for him. Well, those were the days when laboring men gesticulated hotly over the dinner-pail as to whether the **nature** of Christ was like in substance with that of the Father, when women grew excited in the lazy Italian sunshine over the spelling of a word—was it to be "homo or homoi, ousion?" when mobs gathered in the streets and fought with clubs and brick-bats, as if a few broken heads, more or less, would determine whether Christ was different, or like, or the same in substance with the Father; when bishops galloped to local, special and ecumenical councils that they might fight or pray, argue or intrigue in the interest of true religion, until it could be said that there were neither horses nor wagons for anything else. And somehow the cause of Christianity has survived the defences of its friends. When Ambrose entered public life as judge the emperor was orthodox, he believed that Christ was of the same substance as the Father; his first wife had been orthodox, but now his second wife was Arian, she believed that Christ was of different substance from the Father; Auxentius, the bishop of Milan was Semi-Arian; he believed that Christ was neither the same nor different in substance with the Father, but that he was like in substance. The bishop kept his office, quieted the people, did not urge his peculiar notions, rather emphasized the essential things of religion and showed great tact in his relations to the opposing factions. But Hillary of Poiters, called the "Athanasius of the West," came to Milan, impeached the bishop of heresy, secured a decree of condemnation from the bishop of Rome and aroused such an influence that Auxentius was ordered to vacate the position. But the bishop of Milan refused to obey and held his place until he died, which is a lively and telling commentary upon the

authority of the Roman bishop in the fourth century. When Ambrose was elected to succeed Auxentius he was chosen by the acclamation of the people, and although he was disqualified for the position, the church and the emperor hastened to ratify the people's choice, which is an illustration of the working of the Congregational principle in the fourth century.

In view of the conflicting factions of the day Ambrose gave away his property to the poor, except a life income for his sister. He gave himself to a profound study of the Scriptures and the writings of the Fathers and prayed for light upon the difficult duties that awaited him. He became convinced that Christ was of the same substance as the Father and therefore was orthodox. He preached every Sunday and sometimes daily and had many private pupils who were seeking the truth.

The year after he was ordained bishop of Milan the emperor died. Gratian, a boy of seventeen, succeeded his father and in the interest of peace promoted his half-brother, a child of four years, to be his associate. Gratian was orthodox, his associate was Arian, but the real power behind the throne was Ambrose, who was orthodox. The consequence was, Catholicism was the only tolerated religion of the empire, the officials of the Catholic church were exempted from taxation, the property of heretics was confiscated to the church, Arian bishops, here and there, were deposed from their offices. It may seem to you to be a far cry, but from this struggle between the orthodox, Arians and Semi-Arians of the fourth century, there arose the use of music both for and against the belief of the church. When Hilary came to Milan he found the Arians parading the streets, having added to the brick-bats and clubs the new weapon of song. He had already adapted certain hymns of the orthodox faith to the cadences of the Greeks and the orthodox party lifted their voices in the streets, proclaiming the belief of the church.

On the death of Gratian his brother, Valentinian II, influenced by his mother, demanded the use of the church for the Arian service, but Ambrose replied, "The emperor has his palaces, let him leave the churches to the bishop." Then he was threatened, called before the council, urged by the prefect of the city to grant the request, and finally the officers of the imperial household were commanded to prepare the churches for the coming of the emperor, but Ambrose said, "If you demand my person, I am ready to submit; carry me to prison or to death; I will not resist, but I will never betray the church of Christ. I will not call on the people to succor me. The tu-

mult of the people I will not encourage; but God alone can appease it."

The emperor sent his lictors to put up hangings as a mark that the basilica was imperial property; tradesmen were thrown into prison and threatened with heavy penalties to overawe the people; a man was mobbed in the streets, but was rescued by priests and deacons sent by Ambrose. The whole city was in a tumult and the orthodox, loyal to their bishop, crowded the basilica, then soldiers surrounded the church to protect the emperor and enforce an entrance when he came. But inside the building there were constant services, people praying and calling on God and Christ for deliverance and protection. When Ambrose saw their spirits flagging he led them in singing the hymns that had been used on the streets and thus singing, repeating psalms and praying, they wore out the patience of their adversaries and the emperor confessed himself defeated. And in the church that day, as one of the faithful, was Monica, the mother of Augustine.

So sacred song began its career as part of the service of the churches. It was a weapon of defense, an instrument to engrave on human hearts the truths of Christianity. As in a time of great need it had demonstrated its power, it was incorporated into the regular service of the church as of worth in the culture of the true faith. Ambrose developed a musical service in which the three ancient hymns of the "Gloria in Excelsis," the "Sanctus," and the "Te Deum" had large place. It has been generally understood that this service is still used in the cathedral in Milan, but Prof. Dickinson, probably the best authority on the history of church music in this country, says that "the subject of Ambrosian music is all in the air. Nobody knows just what it was. There is no evidence that Ambrose had anything to do with formulating the body of chants that can be associated with the use of Milan."

But granting that this is so we are certain that when the Roman Catholic ordinal was adopted by that church the bishop of Milan refused to supplant the older service, with which the name of Ambrose was linked, by the general service which is used in all Roman Catholic churches the world over. Strange as it may seem, the introduction of singing into the service was considered so great an innovation that Ambrose was compelled to defend it. Before this it had been customary for the reader of the psalms to use so slight an inflection of the voice that it was more like speaking than singing, and when the stirring, passionate cadences which Ambrose taught had roused the people to enthusiasm, then the conservative wing charged him with leading the people astray with his songs. But he said,

"What has more power than the confession of the Trinity which is daily celebrated by the mouth of the whole people? All eagerly vie the one with the other in confessing the faith, and know how to praise in verse the Father, Son and Holy Spirit."

There remains on record until this day the effect of this singing in the worship of the church in Milan. Augustine listened and wept, "touched to the quick by the voices of the sweet-attuned church!" So much did he enjoy the singing that at times he feared that he sinned because he was moved more by the music than by the truth which was sung, and sometimes for the saving of his soul and the welfare of the church he wished that the music might be banished from his ears and the churches, too."

From that day until this there has been a place for the use of music as a war-cry in the service of the church. In these last contradictory days much has been said about the theology of our hymns, as if hymns should be devoid of theology. But so long as the *Marsellaise*, "John Brown's Body," and "Dixie," represent the love of a great cause and stir men to noble and valiant deeds of loyalty, so long shall the hymns of the faith be used to quicken and incite men to manly service in the cause of the truth. The church that does not exalt its service of song is allowing one of its best weapons to gather dust and rust, is unmindful of the greatness of its opportunity, and its history will be devoid of conquests. When David neglected his harp and no longer sang his songs of praise he let his army go to defeat in the field while he lingered in the palace to toy with temptation and meet his defeat as a man. And so we continue to sing the praises of our God and our Savior, and faith is begun and strengthened and enemies are baffled and overcome, because of this element of the war-cry in our singing.

Tests for Applicants for Church Membership.

Paper presented by Austin Rice at the Association at Seattle.

Every Congregational church must determine for itself the standard or qualifications which shall be required of applicants for membership. Most Congregational churches make only two conditions absolutely essential—a real love for the Savior, and an intelligent, serious purpose to follow his commands. As Congregationalists, we make questions of doctrinal belief and the details of private conduct subordinate to these vital requirements.

The difficult problem remains—By what tests can we determine whether a particular applicant possesses these necessary qualifications?

The urgent duty of a more careful examination of candidates before they are received into the church is shown in a startling way by the statistics of the Year Book. During the last five years the additions to our churches by confession have averaged thirty thousand annually, while the removals by "discipline" have exceeded eleven thousand annually. In other words we have opened the door so wide that out of every three persons whom we let in we have been obliged to drop one. That was the average for five years, but for the last two years we removed almost exactly one-half as many by discipline as we took in by confession, the figures being 49,000 additions by confession and 24,000 removals by discipline. These statistics, however, may be somewhat misleading, for it should be remembered that the term "discipline" includes those losses caused by a more careful revision of the church roll, and the dropping of absent members, which have become more common in recent years. Undoubtedly, many of those reported in the discipline column as dropped, are leading earnest Christian lives in places where there is no Congregational church. Still, the fact remains that we are making very broad the gate that Christ said was narrow. Notice this significant fact. A person who unites with the church covenants to remain loyal until God calls him away by death, yet for nine consecutive years we have smuggled more people out through discipline than God has called to their reward. Plainly our churches should require a much more careful testing of applicants before allowing them to enter as full members.

The testing of candidates is usually entrusted to the pastor and the Standing Committee. In the majority of cases their decision is easily made, but there frequently come before the committee persons who are a source of much perplexity and embarrassment, not so much because their sincerity is doubted as because they seem to realize very imperfectly the gravity and meaning of the Christian profession. To formally reject or to admit such persons seems almost equally unfortunate.

I would name thus as a first test, before an applicant has come in any formal way before the committee, that the pastor, Sunday-school superintendent and teachers emphasize repeatedly the serious and weighty responsibilities belonging to church membership. While we urge upon men the duty of uniting in Christian covenant, let us not fail to emphasize with equal clearness the duty of taking that step only after a deliberate and full understanding of what it means.

I have known the superintendent of one of our largest Sunday-schools on this coast, urg-

ing his scholars to unite with the church and giving as the reason, It is expected of you and is the profitable and fashionable thing to do. This superintendent used no other arguments than those which might persuade a man to unite with a fraternal lodge, nor did he seem to feel any difference. There may be danger that we pastors also in our zeal for growth should unconsciously try to get names on our church roll, rather than to get the church spirit into the hearts of the people. I once visited a Congregational church where applicants were admitted on recommendation of the pastor, without any examination before a committee, and received into the church on the very day on which their names were presented. I was told that of the seventy-five male members only three could lead in public prayer. Surely, we would do better to imitate the Connecticut pastor who said, "I try not to overurge people to unite with the church. If anything I discourage them. I want to be sure they know what it means. Then they will hold out."

If in this negative way we emphasize the solemnity of church membership, then those who pass this test will, in all probability, have a larger understanding of what they are doing when they appear before the committee for examination.

Let us now consider certain tests by which we may determine in the cases of different types of applicants, whether they really love the Savior and whether, understanding what is meant, they purpose to follow him.

I. We begin with the *child*.

In the case of a child raised in a Christian home, the testimony of his parents should be decisive. They can speak from closest knowledge, concerning his love for Jesus, the length of time in which he has desired to unite with the church, his apparent understanding of what he is doing, his habits of obedience, and his actions with his brothers and sisters. If the parents give a satisfactory testimony, the child should be received without much formal examination.

In the case of children from homes not professedly Christian the testimony of the Sunday-school and public school teachers should be obtained. Under these circumstances, the greatest care should be taken to gain the willing consent of the child's parents. Unless the conditions are most unusual, no child should be admitted to the church without the full assent of his parents. For the child must not be taught to separate himself from those who are at the head of the home. Any gain which the child might receive from the church would almost certainly be overbalanced by a false separation from his parents and by the feeling of self-consciousness, not to say prig-

gishness in himself.

But where the testimony of Christian friends is satisfactory, and the parents, though not themselves professing Christians, are glad that he should unite with the church and are willing to aid and instruct rather than to hinder him in the Christian life, then the child may be admitted.

II. We pass on secondly to consider the *boys and girls*, the youth of our congregations. This class are almost invariably sincere and are really desirous to be of Christian service. But sometimes they lack grievously in knowledge. The danger to be guarded against is not insincerity but ignorance. If this is true, then the test for a young person becomes teachability—willingness to learn.

I suggest for your especial discussion this as a custom, not as an ironclad rule but as an unwritten law—No young person shall be received into the church until he has shown his willingness to learn concerning the Christian life and church membership, by joining a pastor's catechetical class, if such exists, or if there is no class, by some private conference with the pastor.

At least once before each communion and prior to the more formal meeting of the Standing Committee the pastor should appoint an hour when he will meet in an informal, friendly conference any who may have even the slightest wish to lead a Christian life or to unite publicly with the church. To attend this conference is not equivalent to asking for admission to the church, though all those who want to unite are expected to attend. It only means that the pastor will be present to answer questions, clear away difficulties, and explain the significance of a Christian life and Christian profession. If this can be developed into a regular catechetical class, so much the better. But at least once such conference ought to be held before every communion season.

A while ago there suddenly pounced down upon the examining committee of a certain church a girl whom the pastor and most of the committee did not know by sight. She asked to be admitted at the next communion, with certain friends who had already been examined and approved. She gave a pleasing, straightforward testimony. There seemed no way to reject her without much injury to her feelings and perhaps to her Christian life. The committee voted to recommend her. But they were a good deal startled and very much perplexed. It is only fair to add that this girl has shown, ever since, an exceptional, earnest, faithful life. Yet, none the less, to receive a person under such circumstances was felt to be most risky. But suppose the committee could have said: "We are glad to learn of your

Christian purpose. We shall hope to welcome you soon. But it is our custom not to receive members until after they have met with the pastor either privately or in a stated informal conference, so that he can explain more fully the meaning of a Christian profession. We think it better therefore to postpone receiving you until after you have met your pastor in this conference." If such had been the previous custom of the church, the applicant's feelings could not have been hurt, the committee would have been spared much embarrassment, and the church would have avoided a risk which might have turned out most seriously.

III. What tests are suitable for a third type —the *converted sinner*?

This man's especial danger, particularly if he was converted in a revival, is of relapsing into the old habits after the first stress of emotion is over. He needs to pass the test of time. He ought to wait through a period of probation or engagement before he enters upon the solemn marriage covenant with the church. If he shows a willingness to wait, and endures the probation for a reasonable period, he may then be formally received. The love, the respect, the sympathy, given to him during this testing period ought to be, if possible, even greater than that given to an ordinary member.

The church, however, does not exist merely for itself. If in peculiar circumstances a sinner feels that he needs the immediate moral support of full membership, and if our judgment confirms his request, then I think we ought to receive him at once, though aware of the risk. In such a case the man should be set to do some responsible church work, in which pride and self-respect will combine to keep him steadfast to his covenant and to his duty.

IV. The last type is the *good moral* member of the congregation, particularly the head of the family. The danger here is that church membership may mean to him no really new or vital change in his life. He may join the church just as he joins a lodge. His attitude may be one of complacency, perhaps even of patronage.

Should not such a man be asked to give a visible concrete sign of a new spiritual purpose? As the very least ought we not to require of him the establishment of family worship in his own home? Might not the examining committee properly insist that such a head of a family be not received into the church until he had expressed his intention of beginning the regular cultivation of his own spiritual life and the erecting of a family altar in his home.

There is real danger lest we let the (so-called "good man" into our churches too easily without first making sure that he is really beginning a worshipful devotional Christian experience.

In conclusion, I desire to bear testimony to the great value of a good examining committee. It corrects the pastor's errors of judgment; it shares with him the responsibility in embarrassing and difficult situations. Its carefulness, together with the rule requiring the public propounding of applicants one week in advance of their reception, will save the church from many grievous mistakes.

Exalt the Spiritual.

BY REV. C. A. HUNTINGTON.

The article under this head in *The Pacific* recently is very pertinent and prompts the following suggestions:

There is one spiritual element without which virtue is impossible, no matter what the visible expressions of conduct. Hence, the pertinence of the injunction "exalt the spiritual." But really, what is this? The apostle says it is nothing material, "not meat or drink, but righteousness, peace and joy in the Holy Ghost." Jesus says it cometh not with observation. The kingdom of God abides not in any form of church organization or church polity. It consists not in worship, in alms-giving, or in beneficent acts of any sort. It is independent of all material manifestation, of all outside appliance. These are but the sign, the outer foliage, of the kingdom of Heaven. They may be genuine signs of its presence, or they may be counterfeit signs, hung out to deceive, and so nothing but the drapery of hypocrisy. The kingdom of God is a thing that belongs to our individuality, communicated to the spirit of man by the Spirit of God. As individuals, not as churches, we are the temples of the Holy Ghost. Churches may be built up and flourish in all outside demonstration in the absence of the kingdom of heaven. This, on the other hand, may be a living fact, a controlling power, with no outside show except such as is seen in the individual life and conversation. How pregnant with meaning, then, is the Savior's exhortation, "Seek ye first the kingdom of God and his righteousness, and all other things shall be added unto you."

The supreme question for everybody to answer is, What shall I do that I may have this kingdom of heaven within me? The answer, which is in the mouth of most evangelical preachers is, "Ye must be born again." But that was not the answer of Jesus. He gave that instruction but once in all his life, so far as we know, and then he gave it to one of the most upright men in all Israel. Nicodemus was a clean man. He had been born of the

water; all the external ablutions known to the Jews he had been careful to observe; but he had not been careful to "exalt the spiritual": therefore, with all his loyalty to the commandments, his virtue was "nothing." Except a man be born of the water and of the Spirit he cannot see the kingdom of God.

Jesus did not tell the harlot, "Ye must be born again." That was a deep metaphysical proposition, too abstruse for even the master in Israel, which she certainly could not be expected to understand. He told her to "go and sin no more"; so he told everybody, "Do works meet for repentance." Go and do something. What that means He illustrated by the good Samaritan, who made no pretense of the established religion; but when occasion required, brought forth the fruits of righteousness spontaneously, thus proving that he had been born of the spirit.

What shall I do that I may have life, have the kingdom of heaven, have the new birth, have true Christian virtue? Go and do thou likewise.

Dr. Clark need have no misgivings about the safety of his instruction to the Endeavorers so long as he makes that law the text of his preaching, and he need not keep them back from practical Christian duty waiting to "be born again." The Puritan church has done untold evil, by teaching good conscientious seekers that they must be born again before they could do anything acceptable to God. That was the teaching of our Puritan fathers and they discouraged many honest Endeavorers and kept them out of the kingdom.

"Go and sin no more"—that is all that Jesus wants of anybody. "Go and do something in obedience to conscience—that is the way to exalt the spiritual, and that is the only way to be born again. "Lord, what wilt thou have me to do?" Knowing this, go and do it, and the scales will fall from your eyes and you will say, Whereas I was blind, now I see. When Wilberforce was asked by a very sanctimonious friend, Are you not afraid, Mr. Wilberforce, that you are jeopardizing your own spiritual interests by giving your time, your talents, and your fortune so exclusively to the abolition of the slave trade? He replied, I have no time to think of my own spiritual interest. God has given me a great work to do and I must do it and let my own spiritual interests take care of themselves. I presume his friend harbored the thought: "After all, Mr. Wilberforce is nothing but a humanitarian." But what more was the Samaritan? What more were they at the right hand of the Judge of whom Jesus, in the parable of the judgment, spoke when he said: "I—representing the poor—was an hungered and ye gave me meat; I was a stranger and ye took me in;

naked and ye clothed me; sick and in prison, and ye came to me. Come, ye blessed."

Let the Endeavorers go and do likewise, nor ever fear that their humanitarianism will be a weight against them because of their failure to "exalt the spiritual." Love thy neighbor as thyself.

Eureka, Aug. 11, 1900.

Concerning an Oregon Pioneer.

BY GEORGE A. HIMES.

While in Douglas county last week searching for data regarding early conditions in that region, principally in the Umpqua valley, I came across a letter from which the following is an extract. It was written by Mrs. Rozelle Putnam to her husband's parents in Lexington, Ky., and dated, "Umpqua, Sept. 18, 1849": "I readily embrace this opportunity of thanking you for the kind answers you both wrote me. I heartily join Charles in inviting you to come to Oregon. At present we have nothing to invite you to but the wild wilderness, for there are but three families in the Umpqua valley at this time. Come and share our unlimited sovereignty over these beautiful hills and valleys. The land all around us is our own. Yet you must not expect to find people dwelling in palaces and living sumptuously; for could you behold us now you would see us receiving the blessings of Providence such as heat, cold, rain and wind, with uncovered heads at night, pillowing ourselves on the bosom of our mother earth with nothing but heaven above us and nothing but nature around us. But we expect shortly to get into our house. Charles has not yet chosen a location, but will do so as soon as his health will permit. He regrets not having time to write to sister Virginia, but the young man who will carry our letters to Oregon City will leave in a few hours. Oregon City is about one hundred and eighty miles from here. We are separated from the Willamette Valley by the Calapooia mountains. Charles wishes me to say that he forgot to remind you that after leaving Fort Hall you should not omit to keep a guard around your cattle every night until you reach this place, otherwise your cattle will be stolen and killed by the Indians; and also that you should by all means try to be in the foremost company, for should you fall behind a large emigration the result would be disastrous. You would be detained until very late in the season and perhaps the greater part of your cattle perish for want of grass; and further, that you should have your mules and horses shod—and it would not be amiss to have shoes for your cattle should their feet become sore. Be sure to have a net for your sheep. This can be procured at Independence. Sheep can be brought to this country with less

trouble than any other stock. Charles has promised me a trip out to meet you which I anticipate with pleasure. You will be much delighted with the novelties of the journey. the trackless deserts, the snow-capped mountains, the streams of boiling water which you will pass, will all be sources of sublime pleasure that will more than requite you for the hardships of the journey."

Later on, after getting into the cabin above referred to, she writes again to her husband's parents, saying: "Although our furniture is of the simplest quality, it is on an equality with that of our neighbors. The road to Oregon comes nearer to placing people on an equality than the Declaration of Independence. What would you think of a bedstead and a couple of stools that Charles made in one day, and a table and a cupboard that I made in another?"

Mrs. Putnam was the eldest daughter of Jesse Applegate, born March 30, 1832, and crossed the plains with her parents with the famous immigration of 1843, which was piloted to Oregon by Dr. Whitman. She was married to Charles F. Putnam, an immigrant of 1846, descending in a direct line from General Israel Putnam, on December 28, 1847. Mr. Putnam was a printer by trade and issued the "Oregon American and Evangelical Unionist" for Rev. John S. Griffin, near what is now the town of Hillsboro, twenty miles west of this city, from June to September, 1848, and his wife assisted in setting the type, thus being the first woman typesetter on the Pacific coast. The printing material, known as the "Mission Press," sent from Sandwich Islands to Oregon in 1839, was that used on this publication, all of which is now in the custody of the Oregon Historical Society in this city. Before leaving Missouri she went to school in a little log house, but never entered a school room after coming to Oregon, but was taught to some extent by her father, learning to read Latin and becoming proficient in mathematics, dearly loving to solve intricate problems in algebra and geometry. She was of a deeply religious nature, and became a member of the Christian church, and was called to end her earth-life on May 16, 1861, leaving a husband and eight children to mourn her departure.

Her thoughts on the subject of prayer were found in her own handwriting, as follows: "Perhaps it is wickedness in me, but I do not like to hear loud, long prayers in public. I love not to hear one call aloud, as if the Omnipotent were deaf; nor to entreat in beseeching tones or flowery words, as if the ear of the just God could be prejudiced by soft words, or as if he were human, that he might be moved to compassion by whining tones. When I hear such, I feel that they are ad-

dressed to the audience more than to God. I think how bright the chances of heaven, if our salvation depends upon them alone, and I thank the merciful God that we have an intercessor before his throne in whose mouth there is no guile and in whose heart there is no vanity."

Portland, Sept. 23, 1900.

A. B. C. F. M.

The receipts of the American Board has shown an encouraging increase over the receipts of last year. The increase amounts to \$93,764.41. Of this amount \$19,568.25 is an increase in special donations, for specific objects, leaving \$74,188.16 net increase for the year for the general work.

The expenses a year ago were \$48,245.89 more than the receipts. If, therefore, there had been no extraordinary expenses this year the Board, by this increase of \$74,188.16, not only would have paid the total expenses of the year; but would have cut down the old debt by the sum of \$25,942.27; but on account of the extraordinary expenses incidental to the famine in India and the trouble in China, the Board has been compelled to make extra appropriations of about \$20,000, leaving \$5,906.09 for the reduction of the debt.

In other words, the receipts of this year have paid the whole running expenses of the Board; they have paid the additional amount necessary by the extraordinary conditions in India and China, and have made a reduction of \$3,906.09 on the debt. This result is reached without including what has been received and pledged for the Twentieth Century Fund.

The annual meeting of the Board will be held in St. Louis, October 10th to 13th.

Nippur in Babylonia is said to be the oldest city in the world—possibly antediluvian in its origin. In its ruins there has recently been discovered an earthen pot containing a number of tablets. On them is written an account of kings and potentates of the East who lived as early as the men described in the tenth chapter of Genesis, and possibly of an earlier date. It is an important discovery.

God hides some ideal in every human soul. At some time in our life we feel a trembling, fearful longing to do some good thing. Life finds its noblest spring of excellence in this hidden impulse to do our best.—[Robert Collyer.

The precepts of Jesus are the essential element of his religion. Regard these as your rule of life, and you build your house upon a rock. Live them out, indeed, and you have entered the kingdom of heaven—you even now enter it.—[Channing.

General Sociology.

BY R. WOODWARD BROWNE.

Within a few years a goodly number of books on general society have appeared in German, French and English. For example, every professor of social science in our leading American universities has published on the subject. Men used to study general society by studying history or philosophy or theology. There are scores of philosophies that contain each a philosophy of history and society. The prevalent philosophy of our day, for instance, has its own theory of history and of society. But today science is taking a hand here as well as everywhere else, though it seemingly is biased by the reigning philosophy. Still it aims to be independent, to study the thing itself, to theorize only from ascertained facts. It aims by hard study of these to get correct and adequate conceptions. Of course, it may tentatively hold some theory as a working hypothesis.

Now, aside from a world of physical life and a second world of physical life, there is a third world—that of social life. Philosophy today mainly concerns itself with the first, but it recognizes the second and the third. Its great work in this generation has been in the natural sciences, but there is every indication that its great work in the coming generation is to be in the social sciences. The one great increasing study of the world today, next to that of the Bible, is the study of the social order and this with a view to social betterment—this with a view to make us wise unto social procedure. We are feeling as never before that we want right-thinking about society, as it has been, as it is, and as it should become.

Remember that in general social sequence we are trying to get a satisfactory knowledge of the whole body of social departments and processes in detail. The one study is theoretical, academic and philosophical; the other is simply practical and seemingly far the more important. All students of society know that we have a large number of particular problems not yet solved, as, for instance, that of municipal government, that of prisoner, the tramp, and that of a cheaper and more effective administration of the law. While, also, every county has its own problems, we, for instance, have the vexed question of the Negroes' political and economic future. Then, too, every advance of a people involves new problems. We have today the whole question of charity, of organized charities, as our fathers did not.

But, logically, introductory to the problems of social amelioration, which are the great problems that confront society today, is the study of the social body as a whole, a study of the city, the country, the world even as a

whole. This study should direct our special studies, should give them better purpose, should keep them from contradicting each other. Such study should, for example, throw light upon law, or upon political science, or upon the history of civilization, or upon education, or upon criminology, or upon political economy, or upon morals. General social science co-ordinates the lesser social sciences. It tells us where we are in them. It induces our knowledge of each of them while they widen our knowledge of it. It is their fundamental, their governing, their generic science.

Spirits?

BY W. A. ARNOLD.

A recent experience with a circle of sincere believers in Spiritism, gave the writer an added view of the truth of the Psalmist's words when he said, "I will praise thee, for I am fearfully and wonderfully made."

Over twenty-five years ago, the lesson was learned that, if moral and spiritual gains were desired, one must start out with the capital possessed, go to the places where such possessions were exchanged, and according to the amount of capital invested, so would be the increase returned.

In other words, go to a religious service, seeking good, and willing to do your part and —other things being equal—you are blessed in proportion to the strength of your desire for it.

But how such help comes, through what avenues of our being we are made to realize that "God is, and is a rewarder of all those that diligently seek him," was a mystery.

We knew that a tired body would feel rested and refreshed, that fogs of doubt were dissipated, feelings of moral strength and confidence were restored, yet not alone as a result of intellectual processes.

But in these days of Psychic research we learn that God has given us powers and faculties through which it is possible that, almost without our consciousness, we give out and receive impressions for good or ill.

That if we go to the house of God, earnestly desiring help from him, and light on our pathway, he has so constituted us that we are not limited to that which comes from the preacher through the faculty of hearing; but a subtle force, largely beyond our ken, draws from favorable surroundings and brings that which we need.

That there is such a power the following will prove, I think; and my conclusion is that those misguided people, who use up this power, provided for so beneficent a purpose, and exhaust it through the will of an operator—a medium—in rapping tables, lifting furniture, and moving pencils, without hands, to write messages, or in playing on musical in-

struments, are sitting in darkness in more senses than one.

Some time ago I read Hudson's "Law of Psychic Phenomena," and without accepting all his conclusions, yet could learn from his facts of the varied ways in which the force he speaks of had been shown.

So, recently, when a firm believer in "spirits" (and therefore a receder from a Christian church) invited me very kindly and at his expense, to a display of power, mainly musical, I gladly went, plainly stating that "I believed in the power, but not as he did, as to the source of it."

In my youth I had some experience with electro-metallurgy, and knew how a current was generated from cells in an old-fashioned "Smees" battery. That the platinized silver plate, between the prepared zinc plates in a sulphuric acid solution, developed what we wanted, a positive and negative current, and between these poles of the battery, with a proper solution as a conductor, the work went on powerfully.

At the gathering, to which I was invited, a circle was formed, which might be compared to so many cells—a human battery. The operator and his wife, being distinctly opposites, retained the same position throughout, while the rest of us changed positions from time to time, so that each one who would might sit at the left of the operator, between those two.

The greatest strength of the manifestation was always at that point. Instruments that at first were faintly played, afterwards were lifted bodily and floated before the person between these two poles of this battery and still continued the music, while my hand, clasped in the hand of the operator, passed up and down the strings, to be assured that no other hand or mechanical agency was touching those strings.

That the force was a result of the conditions supplied, seemed to me to be perfectly clear, from the appealing manner in which the operator besought us, "Don't break the circle! don't break the circle!" just at the closing climax, when there was a decided commotion among the instruments and the furniture and some articles passed over his head and were deposited on the table.

At the beginning it was said, "You may call for any tune you wish." The tune named was forthcoming at once.

But wishing to test the extent of this power and to know if it is really telepathic, as Hudson affirms, I asked, "Could we have a piece of music that I desire, without any audible call for it?" I was told by the operator that "I might try." So I set my mind on a certain tune and just wished for it. After a time, when several pieces had been played and messages written, I was asked, "Has the piece of

music been played that you asked for?" Remembering Hudson's statement that any expressed doubt was fatal to success I answered, "Not yet," and again wished for it. Almost at once that tune began and was played delightfully.

So there is plainly a telepathic power in humanity under certain conditions, and my conclusion is, that God has in this, as in all else that he has done, supplied a way in which to bless us, and through which we help each other.

In olden times, when the masses of humanity lived in ignorance and superstitious dread of the unseen, some knowledge of these powers formed the esoteric possessions of magicians and priests of false religions, by which they maintained their leadership. So it was necessary to forbid the people to have anything to do with "familiar spirits and wizards that peep and mutter."

But today a very little reading will eliminate all idea of spirits of dear, departed relatives being at the beck and call of every curious individual, and a candid explanation be of far more value than a crude, "Thou shalt not." So churches need not lose honest but simple and ignorant people who are sometimes carried away by that which they cannot explain.

Ignorance is certainly not "the mother of devotion," and to know a little of the way in which God has made it possible to supply some of the needs of our higher nature ought to lead some to put themselves more frequently in an attitude of worship, where divine influences, from all sources, would have more power over them.

Other uses of this God-given force can only be called a form of prostitution, and, as Hudson states, tends to make mental and nervous wrecks of the main agents, while the simple believer in such false teachings goes farther and farther astray.

Edmonds, Wash.

Not all the proofs of immortality will make a man believe one whit more than he naturally believes. Not all the objections against it will make a man believe one whit less. After all that has been proved or disproved, it is faith and more, it is spiritual experience that shall decide the matter. And what is true of immortality is equally true of God.—[Mozoomdar.

There is nothing so great as to be capable of happiness, to pluck it out of "each moment and whatever happens," to find that one can ride as gay and buoyant on the angry, menacing tumultuous waves of life as on those that glide and glitter under a clear sky; that it is not defeat and wretchedness which come out of the storms of adversity, but strength and calmness.—[Anne Gilchrist.

Woman's Board of Missions for the Pacific.

Southern Branch.

At the Southern California General Association meeting, to be held in the East Los Angeles church, October 9th-11th, the Southern Branch is accorded fifteen minutes on the program on Wednesday forenoon. Miss Mary Denton of Japan will speak on her work at this time.

On Tuesday, October 9th, Dr. W. F. Day, pastor of the First church, Los Angeles, is given fifteen minutes to speak on the Ecumenical Conference, which he and Mrs. Day attended.

Miss Denton is now in Southern California. She has spoken in the northern portion of this section, is at this writing (September 27th) in San Diego District, then comes to the San Bernardino District and then to the Los Angeles District, where she will spend a week or more. Thus she is proving her earnestness, as she says she will speak, if it is desired, twice a day in the week, before any kind of an audience, in places large or small.

NOTES FROM INDIA

Mrs. Perkins writes: "It is an encouraging fact for those who are interested in the development of Christian life among this people to note that these congregations, dependent as they are on each day's work for the day's food, often pass the whole of Sunday without eating rather than work on that day. Even in times of plenty they are greatly tried by their Hindu employers on this Sabbath question. Many Hindus in their endeavor to get the Christian back again into Hinduism, say, 'If you will not work in our fields on Sunday, you may keep out of them the rest of the week and we will employ others.'"

Of famine conditions in Madura District: "Even should conditions grow no worse a great deal of suffering will be endured within the next few months. It is therefore encouraging to hear that already the Government has under consideration the opening of famine relief works in this section. It may be safely said that we are now entering upon one of the most anxious times the mission has seen since the memorable famine of 1877. One relieving feature is the promise of work on the railway to be constructed from Madura to the sea, a distance of one hundred miles, but this, as was well said by one of the Christians, is like the five loaves among the multitudes."

As to the past year a decided gain in every department:

"Gain in native agency, 31; in Christian villages, 30; in congregations, 21; in adherents 1,413; in church members, 226; in con-

tributions for church work, Rs. 652; for home and foreign missions, Rs. 438; in scholars in all schools, 523; in Christian scholars, 125; in fees from schools, Rs. 1,748; in pages printed, 400,375, and in hospital cases, 7,000."

Of the church at Tirumangalam, the station where Miss Mary Perkins is, the pastor writes: "I am glad to say that this year can be marked in the annals of this church as a year of the Holy Spirit's working." This is shown in four ways: "The greater number of the Christians, both men and women, who are able to read and love to study the Bible. They love to take everything to God in prayer. As Christians many of them regard the propagating of the gospel as an important duty. Many of the people feel the need of becoming communicants."

Extracts from a Letter of Rev. A. H. Smith, Dated Peking, August 15, 1900.

"You will have heard by telegrams sent yesterday that the net is broken and we are escaped. The process by which this came about was as wonderfully providential as the numerous other phenomena of this unexpected experience of a handful of Occidentals in the midst of Asiatic murderers who were restrained by the hand of God. I can give you no particulars in the brief time allowed for this letter, but these you will get later. Suffice it to say that we American boarders are all quite well, and as fresh as could be expected after the very long and repeated strain. We are encouraged to hope that the Christians have not suffered in our field as in so many others, but on general grounds have too little ground to expect it.

"Consul Fowler sent a telegram to Mr. Conger dated July 21st, in which he took a very hopeful view of things, and said there was almost no damage south of Tientsin; this we know now is not true. We are so glad that you all got away (from Pang Chuang), but the outlook is dark. I do not think that any missionary work in the country will be possible for a year or two.

"We have no plans, but are waiting to see what ought to be done—perhaps to wait in or near Shanghai, until I can complete the story of this extraordinary episode, which it would be criminal not to publish.

There are international complications here as in Tientsin, and we begin to fear that the whole movement on China may be a fiasco, owing to jealousies and a general incapacity to rise to an occasion. We have been reduced not to half rations, but to food that, to say the least, we do not very much relish, such as *lao mi* (old mouldy rice) and mule meat. We have consumed some eighty-five ponies and mules, and have but few left.

"The Wyckoff sisters are well, but a shade thinner. Miss Grace has worked very hard as a provider for our immense family of seventy, which has eaten in two relays in the Church of the Legation, where we have made our cramped quarters.

"None of our number was wounded but Gilbert Reid, who is well now. No lady received a single injury until after the troops got in when a Belgian woman got a bullet wound in an attack brought on us by the wild yells we made when the troops were entering through the water-gates."

[This is the first word received from those who have been so long prisoners in Peking.—A. P. Peck.]

The Sunday-School.

Notes by Rev. Burton M. Palmer.

Parable of the Great Supper. (Luke xiv: 15-24.)

Lesson II. October 14, 1900.

GOLDEN TEXT.—"Come, for all things are now ready" (Luke xiv: 17).

INTRODUCTION.

Time: December, A. D. 29.

Place: Southern Perea.

Connection: This lesson and our last are as closely connected as word that follows word. We are still reading of the same place, the same day, the same house, the same company and the same discussion. As we remarked last week, Christ's ideals for social life in the kingdom appealed strongly to at least one of the guests at the Pharisee's house, and almost involuntarily he exclaimed, "It will be a blessed thing to eat bread in the kingdom of God." To this appreciative guest, but of course in the hearing of others, Jesus replied by telling the parable that we study today. It seems nearly equivalent to saying, "Yes, it is a blessed thing to eat bread in the kingdom of God," but multitudes of the men of the world are too indifferent to accept God's invitation to his banquet.

LESSON NOTES.

V. 15. "Blessed is he," etc. (cf. Rev. xix: 9.)

V. 16. "A certain man made a great supper." Under this is figured God preparing the joys of the kingdom for those who should enter it.

V. 17. "Sent his servant at supper time." Definite appointments in advance were not so easy to make them as they are in our age of clocks and watches, and the notification when the supper was ready was customary we are told. Even within the last half century Dr. W. M. Thompson found Arab sheiks following precisely this method to gather their guests at the right hour.

Vs. 18-20. "To make excuse." In his story Christ touched the very excuses that men

most commonly made and still make for rejecting the great invitation—business and family ties. In this connection notice what he said soon after this to the multitudes that started to follow him (verses 26, 27).

V. 21. A parable must not be pressed in every detail. This man invited the poor and sick and outcast ones only when he failed to get the more respectable classes. God planned for earth's poor and infirm ones from the first. He would invite them through the nation of Israel if that nation lived up to its covenant (Gen. xv: 8-12).

V. 23. "Compel." Certainly in the mission from God this means constrain them by love (cf. II Cor. v: 14).

V. 24. "None * * shall taste." Since in the parable *all* who were first bidden (v. 18) refused to come, *none* of them should be admitted in the end. It implies what Jesus so often stated that a time would come when souls would seek entrance into the kingdom and find themselves too late (cf. Matt. vii: 22, 23; xxv; II-12).

REFLECTIONS.

Yet there is room, there are so many mansions in the Father's house.

Men now may carelessly say, "We cannot come," and think no more of it, but when the Lord shall say, "Ye cannot enter," it will mean remorse for eternity.

If you depend on the price paid for your redemption you must not forget that the purchase makes you God's possession.

A wish is but the leaf through which the tree breathes; it rustles, whispers, withers and is forgotten; a will is the fruit summing up the juices of the tree, sending forth seed that embodies the secret of the tree and will reproduce the life if the soil wishes as the tree wills.—O. P. Gifford.

Christ told the woman of Samaria that the water that he would give her would be in her a well of water springing up to eternal life. Whoso comes to him and drinks not only finds his own thirst assuaged, but discovers in himself a wealth of waters sufficient to slake the thirst of numbers.—George Bowen.

God dwells among us by the abiding of his Son, who through his Spirit is with us always. Therefore the parched land becomes a pool and we may thirst no more. They who dwell in the house of the Lord are like men in a fortress which has an unfailing fountain in the courtyard, so that no enemy can cut off their supplies and they can laugh at drought.—Alexander MacLaren.

Christian Endeavor Service.

By Rev. J. B. Goodell.

Paul, the Missionary : the Secret of His Success. (II Tim. iv: 1-8.)

Topic for October 14th.

It is somewhat remarkable that in our conception of Christian work we have come to class the missionaries as a separate and unique kind of people. We talk about them as if they were different from other Christians, and their work something belonging to another category. We pray for "missionaries of the cross" and the "gospel among the heathen" as if this kind of Christian effort were to be classed by itself. It is more than probable that some of the other apostles traveled more miles than Paul covered in visiting the various points in Asia Minor and southern Europe. It is not unlikely that their record would be as thrilling and as suggestive as that of Paul. Certainly what we know of Peter indicates that his experience would not be wanting in the romantic and the dangerous.

* * *

The reason for this is very suggestive. It arises from the fact that the average Christian does not feel "called" to any specific work. He lives at home, works in the community where he was born, or a similar place, and lives his life out among people of like history and opportunities with himself. He attends church, pays his pew rent, "takes part in meeting," it may be, and in various ways "supports the gospel." He has no stirring views of the spiritual necessities of his neighbors or of the obligation falling upon him to do anything personal or special for their introduction into the kingdom of God. The community has a good, sound preacher, if not several of him; the church bell rings every Sunday morning; and everybody knows where the gospel food is served. What more can be asked?

* * *

With the heathen it is different—very different. He is vile. He is dreadful in his habits. He bows down to an image, or a picture, or to some object in nature. He buys wives, kills children and eats almost anything! Of course it is Christian, heroic and the consecrated thing to do to devote one's life to the betterment of such people. About one in ten thousand of God's followers is "called" to make special preparation, special sacrifices and expect peculiar experiences for this end. So the missionary and his work have been taken out of the common work for God and shut up in a compartment by themselves. There are windows through which we can watch the interesting process as it goes on: we sometimes open the door and go visiting "in missionary fields"; and occasionally the missionaries leave their special quarters and appear before us to tell us of their life and prospects.

Now there are no people for whom we should have a larger affection than these same missionaries. They are the choice people of God often. We cannot be too sympathetic or helpful toward them. But this idea that missionary means one thing and common stay-at-home work for God quite another is unscriptural and harmful to a degree. One secret of Paul's success as a missionary is that he had no such thought, apparently. When he was converted, he asked, "What shall I do, Lord?" He began to preach—to do Christian work in Damascus, the place where the scales fell from his eyes. Jerusalem and Tarsus, his home communities, seem to have been the places where he first did his work. He felt "called" to labor for his own people. Just as long as it was possible in every region he tried to influence his own neighbors and acquaintances. Sometimes he took Barnabas with him, sometimes Mark and sometimes some other worker. But it is we who have put in the cleavage and written them down in a catalogue quite apart from other workers.

* * *

I allow no man to exceed me in my admiration for and appreciation of the missionary. I do not believe we are as loyal to him as we ought to be. But at the same time, it is quite possible to lose the sight of our own "calling" in our far-off vision of the worker in China and India. Jesus was particular to tell his disciples, in their work of preaching the gospel to all nations to begin at Jerusalem. The work is one. The man on the other side of the street needs the gospel of Jesus Christ in his life quite as much as if he were on the other side of the sea. And you, too, are called to be a missionary to him as much as some other man is "called" to sail to Africa and seek out that benighted heathen.

* * *

The cry of today is for more parish missionaries. We need more conviction of the necessity of our friends and our neighbors with whom we mingle in our social life. Home neglect is far exceeding foreign need. We do not require less missionary meetings where we talk of and pray for the darkened minds in uncivilized countries; but we do most sorely need meetings where our hearts shall be on fire in behalf of the conversion of people whose visiting cards lie on our tables, and with whom we are glad to exchange social courtesies. We want more of Paul's heart-throbs for the men and women whom we meet every day and say to them: "Good morning." It is not the place he visited, or the miles he traveled, or the color of the skin of the people he addressed that made Paul a successful missionary. It was this spirit that God had called him to bring men and women into the kingdom, whether near at hand or far away.

Our Boys and Girls.

Kindness Among Animals.

When a baby brother does such provoking things that it is hard to keep your temper, and when a little sister "tags" after you, till you think half the pleasure in life is gone, just think a little of the courtesy which even the animals show to those younger and weaker than themselves. Dr. Woods Hutchinson has written an article for the *Contemporary Review* in which he speaks of this remarkable trait as shown by four-footed creatures. He says:

There is, I think, little question that in the main there runs a sort of unwritten law through the animal kingdom, that infancy, and even childhood, are entitled to certain rights of immunity which must be respected. * * *

The attitude of animals toward the young of their own species is, we think, almost uniform, most of us having probably seen instances of it. I was once the proud possessor of a fine English setter, a dog of handsome presence and a most Hibernian delight in "fightin'." He would face any dog, and, indeed, had thrashed and been recognized as the master of most in the neighborhood; but if a young puppy or kitten were suddenly presented to him he would turn tail and flee in apparent terror. Upon several occasions I tried the experiment of holding him with one hand by the collar, and presenting the sprawling and whining object with the other, and it was really comical to see how he would shrink and shut his eyes, turn his face aside and whimper. It is, of course, possible that the feelings of the big dog were merely comparable to those of the average bachelor when suddenly brought into the presence of a wee infant and asked to "hold the baby."

There are few prettier sights in the world than to see a great, dignified, battle-scarred wolf-hound lying in the sun, with an impudent, little doll's-door-mat-on-four-legs of a terrier puppy yapping in his face, tugging at his ears, and tumbling all over his back. If you can come upon him unawares, so that he does not know that you are watching, you will see that he is not merely submitting with passive toleration to these indignities, but is actually entering into the sport of the thing, taking the puppy's head, and even half of his body, into his great mouth, flattening him down gently with a stroke of his huge paw, and I have actually seen him get up and follow the little chap as he toddled about the yard, as if loath to relinquish the sport.

The flag of truce is extended even to their natural enemy, the cat, while in the kitten stage. I have never had the slightest difficulty in bringing up kittens to cathood on

terms of intimacy, even of warm friendship, with from two to a dozen dogs (any of whom would have instantly flown at a strange cat) merely by introducing them as very young kittens.

But in my association of dogs I have found that it is only a very morose and ill-tempered dog who will seriously attack young kittens, and usually even he requires to be urged on by the "higher" (?) animal, man. * * * It might be mentioned in this connection that, as a rule, no dog of size or courage will condescend to attack a smaller or obviously weaker dog, unless the remarks and actions of the latter become insulting beyond all endurance.

The sense of obligation to interfere actively on behalf of the younger or weaker members of their species is widely spread through the animal kingdom. In attempting to capture young pigs, which have escaped their pen, and are running at large among the herd of perhaps fifty or sixty full-grown hogs, it is necessary to be most circumspect in your method of picking up a youngster, for if once his shrill little squeal of distress is raised you will have the entire herd down on you at once, bristles up and fierce war-cry ringing. It would be most unwise to await the onset, for a half-wild pig, when his blood is up and that danger-cry is ringing in his ears, is one of the most reckless and ferocious fighters that can be met with. * * * Cattle have the same curious susceptibility to the cry of a frightened calf, especially in their half-wild condition, up on the ranges. To startle suddenly a young calf from its nest in the long grass or the sage-bush upon the plains is one of the riskiest experiences that can fall to your lot, if on foot and at any distance from your horse or wagon. The little goose is sure to do one of two things: either to trot confidently towards you and shamble along after you as though he were your dog, which means that he does you the compliment of mistaking you for his mother; or with head and tail erect, and rigid with terror, he will give voice to an appalling succession of barking "blarts," totally unlike the ordinary dinner-cry to his mother; and every horned creature within three-quarters of a mile will go fighting-mad at once and come charging and bellowing down upon you. And woe betide you unless you can reach your horse or wagon before they arrive on the scene.

Animals, I am thankful to say, have never yet succeeded in absolutely steeling their hearts against the cry of infantile distress. Man alone has reached this pinnacle of virtue. And it is not the only elevation of the same sort of which he has a monopoly.

The toast of the "ladies" would be cordially received at any canine banquet, and the courtesy with which the privileges of the sex are respected is a most creditable feature of ca-

nine conduct. I do not, of course, refer merely to the elaborate display of politeness and fine manners seen everywhere during the period of courtship. Courtesy to and respect for the weaker sex goes far beyond this. No self-respecting dog will bite a female, except in the extremest need of self-defense. *.*.* So strong is this unwillingness to "strike a female," that it really becomes a most annoying obstacle in attempting to clear a neighborhood of wolves, as few male dogs are willing to attack a female wolf.

Lapp Children at Home.

BY FRED MYRON COLBY.

In the far north of Europe, embracing portions both of Russia and of the Scandinavian peninsula, is a country called Lapland. It is inhabited by a people that we know as Lapps, though they call themselves "Same." They belong to the same race as the Tartars and Samoides, and are a very quaint and primitive people; in fact, one writer who lived several months among them terms them "the queerest people in the world."

In the first place, they are a diminutive race, rarely exceeding the height of four feet, and frequently falling below that measurement. They have swarthy or copper-colored complexions, large heads, flat noses, high cheekbones, narrow eyes, straight black hair, and the men are without beard. A Lapp baby is a singular looking object, you may well believe; he is a little, brown, naked thing, with shining black eyes, and instead of having a cradle he is kept in a karkem or komse. This is made of a single piece of wood, shaped something like a canoe, covered at one end, and is about two and a half feet long by fifteen or twenty inches wide. The komse is covered at the bottom with soft dried lichens, over which a small cotton sheet is spread. The babe is placed inside stark naked, the sheet is turned down and a coarse piece of vadmal or sheepskin is put over the whole. A cord is laced through holes on each side of the komse, and it is slung by this to a peg on the wall; or sometimes if the mother Lapp goes away from the house she slings it to her shoulder. The baby Lapps are kept in these things till they begin to walk. Every day they are taken out and washed in cold water. In the coldest weather an extra skin is thrown over the komse.

Let us visit a Lapp dwelling and see the young folks at home. Most of the Lapp houses are nothing but huts, which they call Gamme. They are usually built with stones and sods, and roofed with beams and rafters with small wood between them, over which are laid bushes and turf with fine earth on the top. A hole in the roof serves both for window and chimney. The doorways are low,

vaulted passages through which one has almost to crawl to gain admission to the interior. These passages are of different dimensions; through the smallest the men sally forth to their hunting and other employments, but no woman attempts the use of this entry lest she should meet a man at his departure—a circumstance that would be deemed a bad omen and cause him to retire and sit idle the rest of the day.

Separate portions of the limited space of these huts are assigned to each branch of the family. The fire in the center separates the two sides; the side opposite the door is considered the most honorable, and is reserved for the master and mistress; the children are next them, and the servants, if any, are nearest the door. Cows and sheep are frequently kept in doors with the family though everything is scrupulously clean.

When a Lapp baby is old enough to walk he is dressed in a woolen shirt which is bound about the waist either with a leather girdle or a yellow woolen sash. Over this is worn a sort of pantaloons reaching down to his shoes, which are of untanned skin, pointed and turned up in front. If the baby is a girl the dress is the same, for there is very little distinction between the costumes of men and women in Lapland.

Lapp children have their sports just as young folks of America do, but some of their pastimes are very different in character from those we know. In the long, dreary winter evenings they sit and play a game similar to our checkers; they also play at blind-man's-buff and leap-frog. Another popular game is for half a dozen or more to sit in a row, each with a short rod in each hand, and catch two small hoops that are rapidly passed along. Whoever fails to catch both of the hoops is out of the game. A more robust game is one that they call "Il wunck." It consists in each contestant lighting two torches or candles and going out of doors, when each one strives to extinguish those of his rival. He who succeeds in keeping both torches, or even one, lighted at the end of the game is adjudged the victor.

Then the young Lapps have their pulka rides. Do you know what a pulka is? It is a kind of sleigh shaped like a canoe, about five feet long, one foot deep, and a foot and a half wide. To this a reindeer is attached by a single thong which passes under its belly and is fastened to a collar of deerskin about the animal's neck. Only a single rein is used. A boy or girl will harness a reindeer to a pulka in no time and ride off over the snow at a rate of speed that exceeds that of our most famous trotters. A reindeer can travel five or six hours without stopping, and get over one hundred and fifty miles a day when it is not too hilly.

Without the reindeer the Laplander could not exist in those northern regions; it is his horse, his beast of burden, his food, his clothing, his shoes and his gloves. Many Lapps have as many as a thousand reindeer; if one has no more than a hundred he is poor indeed. The reindeer feeds on moss of a peculiar kind that grows in that cold land, and the herds have to be driven and cared for by some one of the family every day. Often this labor falls on the boys and girls, who are early inured to a life of hardship. They are assisted in this labor by trained and intelligent dogs. Each individual of a family owns several dogs who will obey only the voice of their respective masters, and they are cared for and treated as tenderly as the human members of the household.

It seldom happens that the whole family are assembled at one time; the herd of reindeer demand their presence and attendance even during the most stormy nights and men and boys, wives and daughters, take the part of watching alternately. This out-of-door life gives the Lapp girl a masculine appearance, which is still further strengthened by the dress she wears that so closely resembles her brother's. Out of doors they wear a close coat fastened to the waist by a belt, and a tall, conical hat; in some districts it is square-crowned hat. Those of the women are made of blue silk; those of the men of black vadmal, or sometimes of dark plush.

The Lapp is naturally a hunter, and from his youth knows how to handle a gun. On his snow shoes Olors or Jepson pursues the wolf and the bear, and a Lapp hut is always spread with the skins of wild animals slain in the chase. Meanwhile their sisters, Karin and Christine, when not engaged out of doors, assist the mother in the household drudgery. Lapp women are very industrious, and upon them devolves the labor of making the clothing for the family. Even the shoes are cut out and made by the women. They are expert also in embroidering cloth or leather, and the girls take considerable pride in decorating their persons with ribbons and jewelry. The thread they use is made of the sinews of the forelegs of the reindeer.

The girls also have to learn how to cook. Reindeer meat is of course the great staple, which is generally boiled in large iron kettles. The broth is boiled with reindeer milk, thickened with rye or oatmeal, and makes a palatable dish. A favorite article of food is the blood of the reindeer; it is put either alone or mixed with wild berries into the stomach of the animal from which it was taken, and being boiled affords an article for the table not very dissimilar to the black puddings of other countries. They also cook a good deal of

fish and wild game. Milk, water and coffee are the common beverages.

At night, instead of undressing, the young Lapp draws over his day clothes a long reindeer gown that extends below the feet, forming a kind of a bag. With this on he jumps upon the thick bear-skins which are laid over twigs of young birch trees for mattresses. And so we will bid good-by and good-night to those strange Lapp children in their northern home.—[The Interior.]

Be Loyal to Your Own Church.

The Presbyterian Banner gives some good counsel to its readers in the following, which is worthy of universal acceptance:

First, be patient with it. Do not demand or expect that it will be perfect. The perfect church has never yet existed. If it did exist, it would not suit you, and you would not suit it. When the church consisted of only twelve members picked by the Master, they were a quarrelsome lot, and one of them was a devil. You will do well if your church averages up better.

Next, be appreciative, thankful, and hopeful. Beware of becoming a chronic grumbler, growler and "kicker." Every church must have its "kicker," but let some other man or woman fill this office. Remember that it is easier to be critical than correct, and that uncharitable judgments are one of the greatest dangers of church life.

Be faithful in service. Regular attendance is no small virtue, and, were it general, would in itself keep our churches full. Do not attend your church according to the weather and your wardrobe, but according to the calendar and the clock. Sit with your family in your own pew, and dwell in the house of the Lord all the days of your life. Pay your just proportion to the support of the church cheerfully and promptly, and never be guilty of the meanness of cutting down your subscription to show your spite. Take up some work in the Sunday-school or Endeavor or Missionary Society, and whatsoever your hands find to do, do it with your might. Lead, if you are called upon to lead, but be quick to follow. Let the majority rule, and loyally subject your own will to the work. If your plan is not adopted, support the other plan with all your heart. Be of one mind with others in the work, but do not insist upon furnishing all the mind. Be considerate and courteous in all your ways and make yourself servant of all.

To bear pain for the sake of bearing it, has no moral quality at all; but to bear it rather than surrender, or in order to save another, is positive enjoyment as well as ennobling to the soul.—Charles Kingsley.

Church News.
Northern California.

San Mateo.—Received to membership six; two others would have been received but were unable to be present.

Ocean View.—At Ocean View September 23d the communion service was held and three children were presented by their parents for baptism. A large proportion of the audience consisted of interested children.

San Francisco, Richmond.—The Rev. C. A. Huntington of Eureka preached a very helpful sermon in the morning on Christ's appearance in glory now with the true Christian. The Rev. John Bennett Anderson of London, England, at the evening service concluded two weeks' successful evangelistic services.

Petaluma.—The ladies of the Congregational church have succeeded in raising over \$40 for the new edifice from an art loan exhibition. The price of admission was justified by the remarkable collection they made within their own locality. Six thousand dollars have so far been collected for the building, for which the plans show a neat structure. Four thousand dollars more are needed.

Santa Rosa.—The young People's Society gave a banquet Friday evening, September 21st, for the purpose of awakening enthusiasm in their work and bringing all together after the vacation. Nearly all the members were present with their invited guests. After the dinner, which was prettily served, there were excellent addresses by Rev. J. H. Goodell of Petaluma and Rev. B. M. Palmer of Benicia, and short talks by seven members of the local society on Christian Endeavor work. The evening was both pleasant and profitable to all.

Sonoma.—The Sonoma church never had a better time than on Saturday, the 29th of September, at a birthday festival in honor of two beloved citizens who this autumn have rounded out eighty years—Mrs. Sophia Craig and Mr. Wm. H. Hyde. Mrs. Craig is a member who has long been a faithful attendant and staunch supporter. Her presentation a few years ago of a pipe organ, in memory of her husband, Oliver W. Craig, is only one among other gifts that have come from a thoughtful and generous heart. Mr. Hyde is a charter member of the Third Congregational church of San Francisco, who for many years has made his home in Sonoma; another substantial friend whose hand when at the helm has guided well and accomplished much. The lecture-room of the church was transformed into a banquet scene and made brilliant with autumn foliage and a profusion of flowers. About one hundred friends sat down at the

table and offered their congratulations. After the feast, the pastor presiding, addresses replete with happy allusion and pleasant reminiscence were made by many citizens of Sonoma valley; a telegram from Rev. H. H. Wikoff, a former pastor, was read, regretting his absence but wishing longer life and still richer blessings to the two birthday guests. Two songs, "Autumn" and "Bring Them Cheer," written for the occasion, were heartily sung and repeated, and further music was discoursed by the orchestra. The event will long be remembered. It has reminded us anew of the beauty and mellow fragrance that come with years. Its sentiment goes far to broaden the spirit of brotherhood and develop a larger love for and faith in our fellowmen.

Southern California.

Tulare.—The church has adopted the abridged edition of the Century Company's new hymn-book, "In Excelsis." The parsonage is being repainted.

Corona.—The removal of several families during the past six months has drawn heavily from the Sunday-school, but very little from the church membership and the financial support. The Sunday-school, that had an average attendance of 115 the first quarter of the present year, reported only 94 in attendance on Rally Day, September 30th.

Paso Robles.—Notice has been received from the Congregational Church Building Society that the application for \$500 has been granted. The excavating for foundations of the new building have been finished and after Rev. F. W. Reid returns from attending the Association meetings in Northern and Southern California the work will be pushed rapidly forward to completion.

Redlands.—The Congregational church at Redlands held joint services with the Presbyterian congregation during the six weeks of summer vacation, each furnishing a half of the supply. Rev. W. M. Brooks, ex-President of Tabor College, was the Congregational supply. Sunday, September 16th, the pastor, Dr. J. H. Williams, was again in his pulpit. Week by week it is noticeable that many scattered during the vacation season are returning. The new and convenient appointments of this church building will find ample use during the coming season. On October 12th a "Welcome Social" will be held, when interesting reminiscences of the summer, with stereopticon and otherwise, will be given, and a general hand-shaking take place.

Los Angeles, First.—The First church of Los Angeles means to keep a clean balance sheet. It was found that in order to report the church entirely free from debt at the ap-

proaching annual meeting, five hundred dollars would be needed. This deficit was caused by some special expenditures, including an electric light connection, which is saving at least twelve dollars a month over the former arrangement. At the close of a sermon on the subject, "Be Heroic," on Sunday morning, September 30th, the pastor, Dr. Day, called for a special effort on the spot to raise the required amount. Leading off with fifty dollars the congregation followed so heartily that in about twenty minutes the money was provided. Everybody had been heroic, and everybody felt first-rate.

Pasadena, Lake Avenue.—After delightful summer vacations our members have returned full of zeal and enthusiasm to take up the Master's work and push it forward. Rally Day last Sunday gave much encouragement in the Sunday-school. All the officers and teachers in their places and some new pupils evidenced the earnest purpose and the keen interest in this department. Recently the members of the church and congregation took the pastor's home by surprise, marching in heavily laden with tinware. It was the tenth anniversary of Mr. and Mrs. Emerson's marriage. They were re-married in a touching ceremony by Brother Lathe. It was a happy occasion for all. Three weeks ago the pastor began a series of sermons to young men and women with the following subjects: A Pretty Girl—Rebecca; A Fast Young Man—Absalom; An Old Maid—Miriam; A Politic Young Man—Jereboam; A Plain Girl—Ruth; A Stingy Young Man—Nabal; A Woman Suffragist—Deborah; A Badly Married Man—Samson. They are proving attractive to the young people.

The Southern Association.

Brethren, the railroads will grant the usual one and one-third rate to our General Association, to meet at East Los Angeles, October 9th to 11th, provided we have the fifty certificates showing payment of full fare one way. Will you see that your delegates get the certificate from the home railroad agent? Our sea-side points are barred from this rate in coming to Los Angeles. Our margin is small at best, and to help those who come from the extreme of our Association boundary, I urge our near-by churches to be sure and get certificates. Last year a number of ministers waived their one-half fare permit privilege and took the certificate, and some churches sent extra delegates, and yet we had only fifty-three certificates. I am sure Brother Dordland's people will gladly entertain extra delegates. I think you will find the limit good to the 15th.

F. J. Culver,
Com. on Transportation.

Washington Letter.

I. LEARNED.

Pilgrim church, Seattle, Rev. E. L. Smith, pastor, is making good progress with its new building, which although intended ultimately solely for Sunday-school and social purposes, will for a few years serve them as a church auditorium also. The new location is three or four blocks easterly from the present Pilgrim chapel, in one of the most rapidly growing sections of the city. The friends of the new enterprise gave a most excellent concert on Friday evening, Plymouth church allowing them the use of their fine auditorium. It is supposed that nearly four hundred dollars were realized from the receipts of the evening. Pastor Smith of this church leaves on October 1st for St. Louis, where he will attend the meeting of the American Board. He will be absent probably for four weeks or more, returning home by way of New Orleans and California.

The Northwestern Association at its meeting on the 19th of September, issued its license to preach to Mr. Stanley Wilson, for one year. This brother was for a time a resident of Southern California and served for a time some of the smaller churches near San Diego. He is now acting pastor of our Snohomish church.

The Eagle Harbor church at Madrone, where Rev. Jonas Bushell has been pastor for a few years, has called Rev. Mr. Brady of Cathlamet.

Rev. Jonathan Edwards of Spokane, Pilgrim church, has accepted the unanimous call of the church at Wardner, Idaho. The church thus left vacant will be supplied for a couple of months by neighboring pastors and some of the general workers of the state.

The First church of Walla Walla has called an ecclesiastical council to convene on October 9th, for the examination and installation of Rev. Austin Rice, who has been with them for a year, giving the greatest satisfaction both as a preacher and pastor.

Rev. Campbell W. Bushnell has resigned his pastorate at Kalama, to take effect within a short time.

Rev. W. H. G. Temple of Plymouth church, Seattle, has spent two days of this week at Vancouver, B. C., giving several addresses at an Endeavor convention.

Rev. Wm. Davies, Superintendent of the Alaskan missionary work, is in the city en route to Nome, whither he expects to set sail with his family on the steamer "Santa Ana" about the 5th or 6th of October. He has also been appointed agent of the C. C. B. S. for that territory.

Rev. Asa B. Snider, the new pastor at New Whatcom, is getting work well in hand, and

has growing audiences. The necessity for a new meeting house is so plain that at a church meeting held September 13th it was unanimously resolved to proceed at once to erect a building to cost about five thousand dollars, and a strong committee of business men was appointed to take the matter in hand. They make weekly reports and keep in close touch with the entire membership of the church. Pastor Snider and his estimable wife have won the hearts of the community and have a splendid opening for successful work.

Seattle, September 29th.

Oregon Letter.

BY GEORGE H. HIMES.

FIFTY SECOND ANNUAL MEETING OF THE STATE ASSOCIATION.

The fifty-second annual meeting of the General Association of churches and ministers of Oregon was held with the Hillsboro church September 25th to 27th. Twenty-seven churches were represented by twenty-one ministers and fifty-two delegates—a better attendance than there has been for several years. On the first evening the Associational sermon was preached by Rev. Morton L. Dunning of the Forest Grove church. His text was Acts. v: 4, last clause. Subject, "The Sin of Lying." He first defined a lie, then who is a liar, and finally the effect of a lie. The theme was an unusual one for such an occasion, but the sermon was excellent in every respect and was given the closest attention.

Wednesday morning the Association was called to order by Rev. Cephas F. Clapp, Superintendent of the C. H. M. S. for Oregon, who assumed the duties of acting pastor of the church, since Mr. Hughes was absent, not having returned from Sandwich Islands. Organization was effected by election of Rev. Cephas F. Clapp, moderator; Rev. B. S. Winchester, Hassalo Street church, vice-moderator; Dr. J. S. Bishop, Astoria, clerk; Rev. D. V. Poling, The Dalles, assistant clerk.

As in years past, the narrative of the churches, by Rev. Daniel Staver, Registrar, was a most interesting synopsis of the work in the churches during the year. While notes somewhat discordant were heard in a few cases, the reports in general indicated a good degree of progress, hopeful prospects for the future, and entire harmony everywhere.

The report of the committee on The Pacific was made by Rev. George A. Taggart, commending the paper to the Pacific Coast churches, and he was followed by remarks from Rev. W. W. Ferrier, the editor, who gave a brief statement regarding plans for the future, which could not be followed unless additional support could be secured.

The report of the committee on Pacific University was made by George H. Himes, as follows:

"The chairman of your committee, Rev. R. C. Brooks, who was pastor of the church at Eugene, having removed to Oakland, Cal., early in the Associational year, by request of the committee on program I submit the following, which represents my own views altogether, as I have had no opportunity to consult with Rev. J. L. Hershner, the other member of the committee. I have visited Pacific University a number of times during the past year, and upon each occasion with constantly increasing satisfaction, as I have witnessed the growing influence of the faculty upon the students in creating in their minds a strong desire to excel in everything they undertake. To the extent that I am able to judge thoroughness is the motto in every department. It was a privilege, indeed, to attend the Commencement this year and note the ability and care exhibited by the students who were graduated at that time as shown in the preparation of their orations and essays. Furthermore, it is with pleasure, and a thankful heart as well, that I record the fact that the morals of all students are carefully looked after, thus giving parents and guardians some assurance that their children and charges are guarded against the acquirement of pernicious habits as far as it is possible to do so. As may not be generally known, particularly to those of our brothers who have recently come into the Oregon field to labor for the upbuilding of the kingdom of God upon earth, the school year ending June 20, 1900, was the most successful in every respect in the history of the college. At present the teaching force is larger than ever before, and the trustees are preparing to make further additions should it become necessary. It is with deep regret that it becomes necessary to say that Pacific University is now without a president through the resignation of Dr. McClelland who for nine years labored with such signal ability as an executive officer. During his term the endowment was more than doubled by the addition of something over \$150,000. to say nothing of the erection of Marsh Memorial Hall and the additions to the Academy buildings. Besides this, it may not be improper to say, that it is generally admitted by all candid persons that during President McClelland's incumbency the institution under consideration set the pace for educational achievement throughout the state. And to this may be added the further fact that his attendance at all teachers' gatherings was eagerly sought, and to the extent that his busy career permitted him to be present, he was the center of influence, his unfailing courtesy, his rare good judgment and ripe scholarship reflecting much credit upon the institution over which he presided.

The high plane upon which Pacific University now stands must be maintained. The

acting president, Prof. W. N. Ferrin, now dean of the college, needs no commendation at my hands among those who know him. The responsibility of maintaining the high standard of scholarship among the students which has been the rule hitherto, is great, but he is equal to the task, and it is his ambition to advance that standard rather than fall below it. In this he has the hearty co-operation of the board of trustees, who realize, as perhaps never before, the measure of responsibility resting upon them to maintain the vantage ground already gained. To this end the board is pledged to do everything in its power consistent with the funds at its command.

"In closing this report it is fitting that a word be said to the churches of our order. Pacific University is essentially Christian in its practice, and in a broad sense is undenominational; yet it was born in the Congregational household of faith and nurtured by it during the half-century of its life. Hence, we may properly and proudly claim it as our own and deem it a high privilege to foster its growth by every means in our power. Let it constantly have a place in our prayers, in our efforts and in our thoughts. Let every minister and every layman in our churches throughout the state, and up and down the coast, as far as opportunity may offer, urge the claims of Pacific University, in season and out of season, upon all young people who may wish to secure a thorough Christian education. To do less than this is to fall short of our bounden duty."

Superintendents Rowley and Clapp, who made a fraternal visit to the Washington Association recently held at Seattle, gave reports of their cordial reception and they were followed by Rev. A. J. Bailey of that Association, who brought fraternal greetings on its behalf.

The Oregon Branch of the Woman's Board of the Pacific elected officers, as follows: Mrs. D. B. Gray, president, Portland; General Vice-President, Mrs. E. M. H. Thorne, Hillsboro; Miss Lucille McKercher, Home Secretary, Portland; Mrs. W. D. Hare, Foreign Secretary, Hillsboro; Mrs. G. O. Jefferson, Treasurer, Portland; Vice-Presidents, Portland Association, Mrs. L. A. Parker: East Side, Mrs. W. C. Kantner, Salem: West Side, Miss Mary F. Farnham, Forest Grove; Mid-Columbia, Mrs. J. A. Lowell, Pendleton.

The Sunday-school committee reported through Rev. E. S. Bollinger, who called attention to the conditions existing, showing that in numerous churches the Sunday-school work was not as flourishing as it ought to be; and urged upon churches renewed activity in every possible way, in order to increase the interest in Sunday-school work. Supt. Rowley of the C. S. S. & P. S. made a brief report

of his work, showing that forty-two new mission schools had been organized, and a number reorganized.

"How to Organize a Church for Effective Work" was presented by Rev. J. J. Staub of Sunnyside church, Portland. Discussion followed by Rev. Arthur W. Ackerman and Rev. W. C. Kantner.

"The Message of Amos to the Present Generation" was the subject of a paper by Rev. Mac H. Wallace, of the Eugene church. This was followed by the report of the treasurer of the Woman's Board, and a paper by Mrs. E. M. H. Thorne, president of the same.

On Wednesday evening, after a song service led by Rev. George A. Taggart, the addresses on "The Christ We Preach," by Rev. W. C. Kantner, and "Past, Present and Future of Christian Work in China," by Rev. Arthur W. Ackerman, were given.

On Thursday morning the annual meeting of the O. H. M. S. was held and reports considered. Following this Rev. J. L. Hershner gave an address on "The American Board and the World's Conversion"; and the next in order came a report of the treasurer of the W. H. M. U. and an address entitled "Present Conditions Considered," by Mrs. F. Egger. The remainder of the morning was spent in listening to two papers, one by Rev. B. S. Winchester on "How Can We Make the Devotional Service of the Sabbath More Helpful," and the other by Rev. D. V. Poling on "Church Music and the Evening Service."

Items of business were transacted as follows: Rev. A. W. Ackerman was elected a delegate to the next National Council. The Dalles was chosen as the place to hold the Association in 1901, with Rev. Mac H. Wallace, Eugene, Associational preacher, and Rev. R. H. Kennedy, Albany, alternate.

In the afternoon a business meeting of the W. H. M. U. was held, following which a review of "Some Recent Helpful Books" was given by Rev. P. S. Knight. The next in order was a paper on "Congregational Fellowship in Our Churches," and was read by Rev. R. H. Kennedy of Albany, and another one by Rev. G. W. Nelson of Ashland on "The Holy Spirit Our Guide," followed by an address on "The Holy Spirit Our Strength," by Mrs. Dora R. Barber. After a brief address by Rev. D. B. Gray on "The Meaning of the Communion at the Association," the Lord's Supper was celebrated, Revs. A. J. Bailey and R. M. Jones, presiding.

At the closing session, after a song service of "Thanksgiving for the Rescue of the Missionaries," Judge J. A. Lowell of Pendleton gave an address on "Civic Puritanism," followed by Mrs. A. J. Bailey, who spoke on the "Crisis in Missions."

The Association, all in all, from the viewpoint of one who has been present at every

annual meeting since 1875, is one of the best that he has ever attended. The attendance was good at all sessions, the ministers and delegates seeming to realize that they had assembled for a definite purpose—the consideration of means for building up the kingdom of God—instead of having a pleasure-trip, with the expectation of visiting and seeing the country. This Association certainly marks a milestone in the history of Congregationalism in Oregon. Careful and prayerful preparation was evident in every paper and address presented, and the discussions served to emphasize the important points brought out.

A series of resolutions were passed, as follows:

"Whereas, The hearts of all men, and especially of all Christian men, have been deeply stirred and saddened by the recent persecutions, sufferings and martyrdom of native Christians and Christian missionaries in China; therefore be it

"Resolved, That we as Christians and Congregationalists assembled in our fifty-second State Association, in Hillsboro, Oregon, give expression to our deep feelings of sorrow and of our warm sympathy for those who have suffered, and for their relatives and friends; and be it further

"Resolved, That though sorrowing we rejoice that our fellow-Christians have been faithful even unto death and that we are profoundly grateful that so many have been spared for further lives of usefulness in our Master's service; and be it further

"Resolved, That we express our gratitude to the Administration and to the soldiers of our country for what they have done in rescuing our brothers and fellow-Christians.

"Resolved, Also, That we commend the activity of the Administration in pressing for a settlement of the claims against Turkey for the destruction of missionary property in that country and that we hope and expect that they will press those claims to a speedy and final settlement; and be it further

"Resolved, That the clerk of this Association be instructed, and he is hereby instructed, to send a copy of the above resolutions to the Secretary of State in Washington, D. C., and to the Secretaries of the American Board in Boston.

"Resolved, That we hereby tender our sincere thanks to the Southern Pacific Railroad Company for reduced rates of transportation to those who have attended this Association from other parts of the state.

"Believing that the weekly religious newspaper, next to the public ministry of the gospel, is the most effective agency for furthering the interests of God's kingdom upon the earth, therefore be it

"Resolved, That as an Association we will endeavor to prevail upon every Christian

family to take at least one of our religious papers; and we especially recommend to the people reached by our Association The Pacific, published in San Francisco, the oldest religious paper upon this coast, for the reason that it is our home paper, and that it is one of the best means we have of communication between the churches on the Pacific coast."

Now, what shall we say about our Christian friends in Hillsboro? The mere passage of stilted and formal resolutions of thanks seems a poor return for the thoughtful courtesy and hospitality we have received. What could have been done that has not been done? And the spirit of the performance has demonstrated that we be brethren with all that implies. So it seems fitting that in conclusion we use the words of Paul to the Philippians when he said, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

NEWS NOTES.

The Eugene church raised \$103 for home missions on the 23d inst. The new pastor, Rev. Mac H. Wallace, is getting the work of the church well in hand, and the outlook in all respects is encouraging.

The appearance of the Oregon City church is being greatly improved by a good coat of paint upon the outside.

The Astoria church has called Rev. F. E. Dell of Portland for a few months. He has accepted, and will begin regular services on the 14th.

Since January 1st Plymouth church, Corvallis, has had additions of six members on profession of faith and three by letter. A friend of the First church, Corvallis, who is not a member, but who attends it regularly, says the conditions existing there are one hundred per cent better now than one year ago. On September 1st Rev. P. S. Knight began his second year of service.

Portland, Sept. 30, 1900.

[Continued from page 8.]
 state of things to pass. Missionaries and opium, the Bible and the steam-engine and foreign drink in bottles, merchants and mariners and mining experts, Russians and Germans and Japanese, and robbers, singly and in bands—all have contributed to set the great mass of China seething slightly in the first leavening of the great ferment that is to come. But not one nor all of these things together would have been enough to provoke this terrible upheaval, but for one woman, who thought that she could kill reform by slaying the reformers and bring back the old darkness of ignorance by putting her foot upon the light.

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BAKING POWDER

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For the third of a century the standard for strength and purity. It makes the hot bread, hot biscuit, cake and other pastry light, sweet and excellent in every quality.

No other baking powder is "just as good as Royal," either in strength, purity or wholesomeness.

Many low priced, imitation baking powders are upon the market. These are made with alum, and care should be taken to avoid them, as alum is a poison, never to be taken in the food.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

SOLD BRIDES BY AUCTION.

When President McKinley recently attached his signature to a bill passed by the Chickasaw Indian Council raising the price of marriage licenses from the ordinary price to \$1,000, says the New York Tribune, he, as "Big Chief" of all the Indian tribes, took the first step in obliterating one of the blots on civilization—the sale of Indian women as brides. This traffic in human hearts has grown to enormous proportions in the Southwest; so great, in fact, that other steps must quickly follow in order to banish this evil. The barbarous custom

of selling a girl as the wife of any man who bids the highest is practised mostly among the Osages, who are the richest people, as a whole, on earth. Scarcely a wedding takes place in the Osage Nation but it turns out that the bride is the unwilling wife of a rich master. In many cases the husband is a white man who has married simply to better his financial condition. Other tribes in Oklahoma who follow this custom are the Kiowas, Comanches, Apaches, Chickasaws and Creeks.

Thousands of beautiful young Indian squaws have stood upon the auction block and had their charms

extolled in a loud voice. A crowd of rough, grasping men have stood around and bid in competition, as though she were so much horse-flesh. Even so eager were some of them for the prize that often a handsome young squaw would bring \$1,000. Not later than last January a pretty Osage girl was sold by auction, and two rival bucks bid against each other until she was "knocked down" for 283 ponies, or \$2,830. Only the full-blood Chickasaws practice wife-selling. After their blood has been mixed by intermarriage—and the greater part of that nation is now populated by mixed bloods—the girls have a right to choose their own husbands. As many full-bloods yet sell their daughters, the Federal Government recently put into effect a high marriage license act. By this law any white man who may become legally wedded to a Chickasaw girl and secure tribal citizenship must pay \$1,000 for the marriage license. This law does not forbid the Indian girls marrying white men, but the tribal benefits do not go with such a wedding unless \$1,000 is paid. Consequently, the price is so high to those who marry for money that the girl is not worth the buying. During the first two months under this new law not a license was applied for.

To be spiritually minded is life and peace.

WE BUY lamp-chimneys by the dozen; they go on snapping and popping and flying in pieces; and we go on buying the very same chimneys year after year.

Our dealer is willing to sell us a chimney a week for every lamp we burn.

Macbeth's "pearl top" and "pearl glass" do not break from heat; they are made of tough glass. Try them.

Our "Index" describes *all* lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

Address

MACBETH, Pittsburgh, Pa.

Worth Remembering.

Wrap cheese in a cloth wet in cider to prevent molding.

Dip a bit of parsley in vinegar and eat to sweeten the breath and move odor after eating onions.

If brass or copper, after cleaning, rubbed with soft newspapers it will look much brighter and keep clean much longer.

Add a little turpentine to the water with which the floor is scrubbed. It will take away the close smell and make the room delightfully fresh.

The best remedy against ants is cayenne pepper. Spread it on the shelves of the store closet under the paper that covers them.

A sprinkling of coarse salt on the dewalks and driveways will destroy grass and weeds.

Marks that have been made on paint with matches can be removed by rubbing first with a slice of lemon, then with whiting, and washing with soap and water.

A solution of soda and water, applied with a whisk broom kept for the purpose, will remove the brown streaks in bathroom bowls made by sediments in the dripping water.

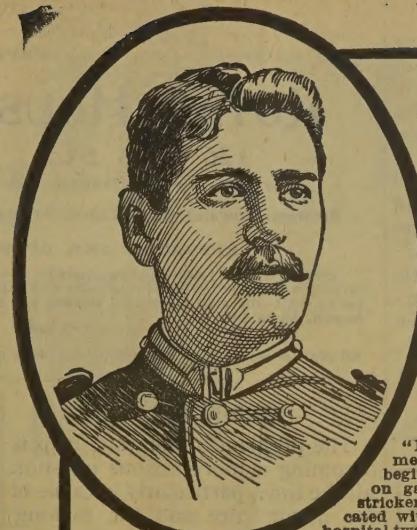
For pineapple lemonade roll a pound of granulated sugar in a pint of water until it forms rather a thick syrup, removing all scum as it rises. Squeeze the juice from three large lemons into a bowl and peel a good-sized pineapple. Cut out all the pineapple eyes and grate into the bowl with the lemon juice. As soon as the syrup is clear pour it into the bowl and briskly stir the whole for two or three minutes. Cool for a couple of hours. Add a quart of iced water, strain the beverage into a small punch bowl or into a pitcher.

How's This?

We Offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's starch Cure.

F. J. CHENEY & CO., Frops, Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O. WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c per bottle. Sold by all druggists. Testimonials free. Hall's Family Pills are the best.



A Soldier's Life

Is one of hardship and exposure, and the dangers from disease are as great as from shell and bullet. Here is a story of a life that was saved:

"I enlisted in Company E, First Regiment New York Volunteers, at the beginning of the war with Spain. While on garrison duty at Honolulu I was stricken with malaria, which was complicated with kidney trouble. I was in the hospital twenty-one days, and when discharged my health was shattered.

"A week after I came out of the hospital the regiment sailed for home. I arrived home a perfect wreck, reduced in weight from 175 to 140 pounds. My mother is a strong believer in Dr. Williams' Pink Pills for Pale People and she persuaded me to take them. I did, and experienced a decided relief by the time I had taken three boxes. When I had taken five boxes I was entirely cured. The pain was all gone, my appetite was good and I had gained in flesh and strength. To-day I am a well man, thanks to Dr. Williams' Pink Pills."

FRANK A. SWEENEY,
372 Brinkerhoff Avenue,
Utica, N. Y.

Dr. Williams' Pink Pills for Pale People

are sold by all dealers, or will be sent post-paid on receipt of price, 50 cents a box, or six boxes for \$2.50, by addressing Dr. WILLIAMS MEDICINE CO., Schenectady, N. Y.



Refrigerators should be thoroughly cleansed once a week, everything removed, shelves and racks washed in warm soda water, wiped dry and then sunned, if possible.

Dried orange peel allowed to smoulder on a piece of red-hot iron or on an old shovel will kill any bad odor in existence and leave a fragrant one behind instead.

For General Debility Take Horsford's Acid Phosphate

Dr. W. L. SEVERANCE, Greenfield, Mass., says: "For years I have prescribed it in general debility, nervous exhaustion and insomnia, with the happiest results."

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Factory larger and employs more men than all other organ factories combined west of St. Louis. Catalogue free.

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Pleasautries.

Underneath the nursery window a large flowering shrub had put forth its blossoms; and the little boy who was looking out said, with an I-know-everything, manly air,

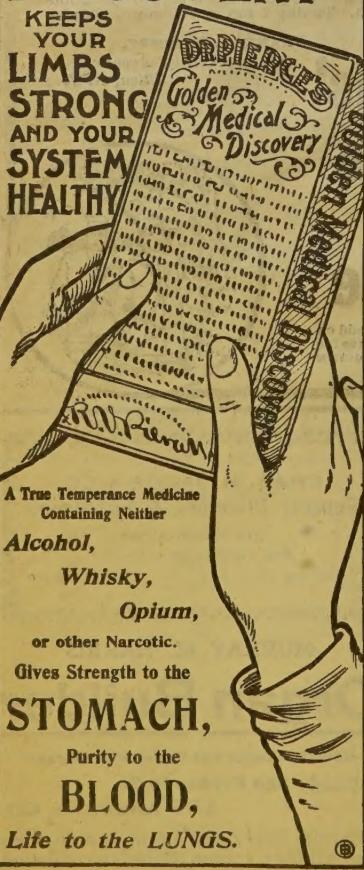
"It's the wind, sun, and rain that made those flowers, Aunt Annie."

"Yes," replied she, piously. "And who gave us the wind, sun and rain, and everytree and all things?"

"Oh, I know," piped up the little nephew, who was only three years old. "But there's one tree down there"—pointing to a large oak, whose decayed top had recently been cut off—"that God hasn't finished yet."

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New fire-proof brick building, metallic fire escapes front and rear. Every room new and furnished complete with spring beds and hair mattresses. First-class reading room and ladies' parlor. All the daily papers. Rooms, per night, 35c. to \$1.50; per week, \$2 to \$9; month, \$8 to \$30.

LADIES' PARLOR.

All Market Street Cars run within one block of the House. Ellis Street Cars pass the door.

HIRED HELP.

The problem of domestic help is becoming a more serious question all the time, particularly because of the mental tire and the racking worry which come of changing help frequently, and of the effort on the part of a housekeeper continually to adjust herself to the idiosyncrasies, we do not say idiocies, of new servants. This fact was appreciated by the Boston woman, who thus confided her home cares to a friend, "Yes, I keep a girl a while to rest my body; then I go without for a while to rest my mind." It is because of this wear and tear upon the nerves which threaten so many housekeepers, that such numbers of people take to apartment-house life, and depend upon a caterer for their meals. But whatever be the form of domestic life which seems most practicable in any given set of circumstances, the most important thing, next to the cultivation of religion itself, is to preserve virtually, if not literally, the family heartstone, and to make sure that every household is also a home.—[New York Observer.]

A capacity for hard work is worth more in the race of life than idle genius.

The man who follows his sentiment instead of his good judgment will usually make a mistake.

The grace of God is the lapidary that carves the defects of nature into spiritual ornaments.

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